

# The Christian Observer.

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## Religious Communications.

*To the Editor of the Christian Observer.*

YOUR readers cannot be ignorant, that among the various modes of attack levelled against the authority of the sacred Scriptures, in the late campaign of infidelity and blasphemy, great success was augured by the anti-Christian party from the republication of certain uncanonical books, under the title of the Apocryphal, or, I would rather call it, the *counterfeit* New Testament. The proverbially polluted press from which the work issued—for the publisher is no other than the parodist Hone—it might have been hoped would have checked its circulation, and I trust has done so in a great measure: it is, however, certain, that a very considerable number of copies have been disposed of, and their poison is no doubt actively at work. The Quarterly Reviewers have thought the publication of sufficient importance to devote to it a considerable article in one of their late Numbers, (No. 50, for Oct. 1821,) in which they express a wish that some person competent to the task would draw up a small supplement to Lardner and Paley, “containing distinct evidence of the spuriousness of these compositions, and stating the principles by which their spuriousness is proved.” This, they add, “would answer every objection.” Scholars may, indeed, find ample information on the subject in Lardner, Paley, Jones on the Canon, and other accredited works: but as this apocryphal book is now thrown on the world in a cheap and portable form, and in the vernacular tongue, the refutation ought to be equally

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accessible; and it occurs to me that a few pages of your miscellany cannot be better employed than in such a service.

The task proposed by the Quarterly Reviewer had, it appears, been anticipated\* by the Rev. T. H. Horne, in the second edition of his valuable “Introduction to the critical Study of the Holy Scriptures,” just published; and it has been so ably performed by him, that I could earnestly wish to see the greater part of his paper reprinted in the Christian Observer, where it would meet with immediate and extensive circulation, and be more accessible to general readers, than in Mr. Horne’s voluminous publication. The disquisition would be very curious and entertaining, were it not for the extreme pain which must accompany its perusal, by every person who has a reverence for the genuine oracles of God, and who reflects upon the awful wo denounced upon all who shall add to, or diminish from, the book of Divine inspiration. I have only to add, that the author has courteously permitted me to transcribe his paper for the present purpose. Earnestly

\* I say *anticipated*; because, though Mr. Horne’s work did not appear till two months after the publication of No. 50. of the Quarterly Review, his chapter on the Apocryphal New Testament, which occurs in the first volume of his work, was, I understand, printed off (indeed it must necessarily have been so) many months before that Number of the Quarterly Review appeared. It seems but just to Mr. Horne to mention this circumstance.

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do I wish that this brief refutation were bound up with every copy of the Apocryphal New Testament; but as the publisher of that work is not likely to do this measure of justice, it only remains for every individual to supply the antidote where he finds the poison, and in this view, if your readers will excuse the *paronomasia*—Anglicé, pun—

VICE FUNGAR COTIS.

ON THE WRITINGS USUALLY CALLED  
THE APOCRYPHAL BOOKS OF THE  
NEW TESTAMENT.

- I. *Enumeration of these apocryphal writings.*—II. *External evidence, to show that they were never considered as inspired or canonical.*—III. *Internal Evidence.*—IV. *These apocryphal books are so far from affecting the credibility of the genuine books of the New Testament, that the latter are confirmed by them.*

I. The spurious and apocryphal books composed in the early days of Christianity, which were published under the names of Jesus Christ and his Apostles, their companions, &c., and which are mentioned by the writers of the first four centuries under the names of Gospels, Epistles, Acts, Revelations, &c., are very numerous. Most of these have long since perished; though some few are still extant, which have been collected (together with notices of the lost pieces) and published by John Albert Fabricius, in his *Codex Apocryphus Novi Testamenti*, the best edition of which appeared at Hamburgh, in 1719—1743, in three parts, forming two volumes 8vo. Of this work the Rev. and learned Mr. Jones made great use, and in fact translated the greater part of it, in his “New and Full Method of settling the Canonical Authority of the New Testament.” The apocryphal books extant are, *An Epistle from Jesus Christ to Abgarus*; his Epistle,

which (it is pretended) fell down from heaven at Jerusalem, directed to a priest named Leopas, in the city of Eris; the Constitutions of the Apostles; *the Apostles’ Creed*; *the Apostolical Epistles of Barnabas, Clemens or Clement, Ignatius and Polycarp*; *the Gospel of the Infancy of our Saviour*; *the Gospel of the Birth of Mary*; *the Prot-evangelion of James*; *the Gospel of Nicodemus*; *the Martyrdom of Thecla*, or *Acts of Paul*; *Abdias’s History of the Twelve Apostles*; *the Epistle of Paul to the Laodiceans*; *the Six Epistles of Paul to Seneca*, &c. Of these various productions, those of which the titles are printed in *Italics*, are comprised in a late publication, entitled, “*The Apocryphal New Testament, being all\* the Gospels, Epistles, and other Pieces now extant, attributed in the first four Centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers.* - Translated and now collected into one Volume, with Prefaces and Tables, and various Notes and References. London, 1820.”—Second edition, 1821, 8vo. The writings ascribed to Barnabas, Ignatius, (at least his *genuine* epistles,) Polycarp, and Hermas, ought not in strictness to be considered as apocryphal, since their authors, who are usually designated the *Apostolical Fathers*, from their having been contemporary for a longer or shorter time with the Apostles of Jesus Christ, were not divinely inspired apostles. The first epistle of Clement to the Corinthians, indeed, was for a short time received as canonical in some few Christian churches, but was soon dismissed as an uninspired production; the fragment of what is called the Second Epistle of Clement to the Corinthians, Dr. Lardner has proved not to have been written by him. These productions of the

\* This is a misnomer; for *all* the apocryphal writings are not included in the publication in question.

apostolical fathers, therefore, have no claim to be considered as apocryphal writings.

As the external form of the Apocryphal New Testament\* harmonises with that of the larger octavo editions of the Authorised English Version of the New Testament, the advocates of infidelity have availed themselves of it, to attempt to undermine the credibility of the genuine books of the New Testament. The preface to the compilation, entitled, "*The Apocryphal New Testament*," is, certainly, so drawn up as *apparently* to favour the views of the opposers of Divine Revelation; but as its editor has **DISCLAIMED** any sinister design in publishing it, the writer of these pages will not impute any such motives to him.

II. In order, however, that the reader may see how little the sacred writings of the New Testament can suffer from this publication,† a

\* The title page is surrounded with a broad black rule, similar to that found in many of the large 8vo. editions of the New Testament, printed in the last century: and the different books are divided into chapters and verses, with a table of contents drawn up in imitation of those which are found in all editions of the English Bible.

† In 1693, Mr. Toland published his *Amyntor*, in which he professed to give a catalogue of books, attributed in the primitive times to Jesus Christ, his Apostles, and other eminent persons, "together with remarks and observations relating to the canon of Scripture." He there raked together whatever he could find relating to the spurious gospels, and pretended sacred books, which appeared in the early ages of the Christian church. These he produced with great pomp, to the number of eighty and upwards; and though they were most of them evidently false and ridiculous, and carried the plainest marks of forgery and imposture, of which, no doubt, he was very sensible, yet he did what he could to represent them as of equal authority with the four Gospels, and other sacred books of the New Testament, now received among Christians. To this end, he took advantage of the unwary and ill-ground-

ed hypotheses of some learned men, and endeavoured to prove that the books of the present canon lay concealed in the coffers of private persons, till the latter times of Trajan or Adrian, and were not known to the clergy or churches of those times, nor distinguished from the spurious works of heretics; and that the Scriptures, which we now receive as canonical, and others which we now reject, were indifferently and promiscuously cited and appealed to by the most ancient Christian writers. His design in all this, manifestly, was to show, that the Gospels and other sacred writings of the New Testament, now acknowledged as canonical, really deserve no greater credit, and are no more to be depended upon, than those books which are rejected and exploded as forgeries. And yet he had the confidence to pretend, in a book he afterwards published, that his intention in his *Amyntor*, was not to invalidate, but to illustrate and confirm, the canon of the New Testament. This may serve as one instance out of many that might be produced of the insincerity of this opposer of revelation, whose assertions have been adopted by infidels of the present day. Many good and satisfactory refutations of Toland were published at that time by Dr. Samuel Clarke, Mr. Nye, and others; and especially by the learned Mr. Jeremiah Jones, in his "*New and Full Method of settling the Canonical Authority of the New Testament*," in 2 vols. 8vo. reprinted at Oxford in 1798, in 3 vols. 8vo.

1. *In the first place, they were NOT acknowledged as authentic, nor were they much used by the primitive Christians.*—There are no quotations of these apocryphal books in the genuine writings of the apostolical fathers; that is, of Clement of Rome, Ignatius, Polycarp, and Hermas, whose writings reach from about the year of Christ 70 to 108; nor are they found in any ancient catalogues of the sacred books. Some of them indeed are mentioned, but not cited by Ire-

ed hypotheses of some learned men, and endeavoured to prove that the books of the present canon lay concealed in the coffers of private persons, till the latter times of Trajan or Adrian, and were not known to the clergy or churches of those times, nor distinguished from the spurious works of heretics; and that the Scriptures, which we now receive as canonical, and others which we now reject, were indifferently and promiscuously cited and appealed to by the most ancient Christian writers. His design in all this, manifestly, was to show, that the Gospels and other sacred writings of the New Testament, now acknowledged as canonical, really deserve no greater credit, and are no more to be depended upon, than those books which are rejected and exploded as forgeries. And yet he had the confidence to pretend, in a book he afterwards published, that his intention in his *Amyntor*, was not to invalidate, but to illustrate and confirm, the canon of the New Testament. This may serve as one instance out of many that might be produced of the insincerity of this opposer of revelation, whose assertions have been adopted by infidels of the present day. Many good and satisfactory refutations of Toland were published at that time by Dr. Samuel Clarke, Mr. Nye, and others; and especially by the learned Mr. Jeremiah Jones, in his "*New and Full Method of settling the Canonical Authority of the New Testament*," in 2 vols. 8vo. reprinted at Oxford in 1798, in 3 vols. 8vo.

næus and Tertullian, who lived in the second century. Indeed, the apocryphal books above mentioned are expressly, and in so many words, rejected by those who have mentioned them, as the forgeries of heretics, and consequently as spurious and heretical.

2. *Few or none of these productions, which (it is pretended) were written in the apostolic age, were composed before the second century, and several of them were forged so late as the third century, and were rejected as spurious at the time they were attempted to be imposed upon the heathen world.*—A brief statement of the dates of the pieces contained in the *Apocryphal New Testament*, (with the exception of the writings of the apostolic fathers which are omitted for the reason already stated,) will demonstrate this fact.

Thus, the pseudo-*Epistles of Abgarus* Prince of Edessa, and of *Jesus Christ*, which were never heard of, until published by Eusebius in the *fourth* century. Though an *Epistle of Paul to the Laodiceans* was extant in the second century, and was received by Marcion the heretic, who was notorious for his mutilations and interpolations of the New Testament, yet that now extant is not the same with the ancient one under that title in Marcion's Apostolicon, or collection of apostolical epistles. It never was extant in Greek, and is a production of uncertain, but unquestionably very late, date. Mr. Jones conjectures it to have been forged by some monk not long before the Reformation; and, as will be shown in a subsequent page, it was compiled from several passages of St. Paul's Epistles. The *six Epistles of Paul to Seneca*, and eight of the philosopher to him, were never heard of, until they were mentioned by Jerome and Augustine, two writers who lived at the close of the *fourth* century; and who do not appear to have considered them as genuine. In

the third, or perhaps in the second, century, a *Gospel of the Birth of Mary* was extant, and received by several of the ancient heretics; but it underwent many alterations, and the ancient copies varied greatly from that now printed in the apocryphal New Testament, which was translated by Mr. Jones from Jerome's Latin version, first made at the close of the fourth century. This Gospel of the Birth of Mary is for the most part the same with the *Prot-evangelion or Gospel of James*, (which nevertheless it contradicts in many places;) and both are the production of some Hellenistic Jew. Both also were rejected by the ancient writers. The two Gospels of the Infancy (the second of which bears the name of Thomas) seem to have been originally the same; but the ancient Gospel of Thomas was different from those of the Infancy of Christ. They were received as genuine only by the Marcosians, a branch of the sect of Gnostics, in the beginning of the *second* century; and were known to Mohammed or the compilers of the Koran, who took from them several idle traditions concerning Christ's infancy. The *Gospel of Nicodemus*, also called *the Acts of Pilate*, was forged by Leucius Charinus, at the latter end of the third or in the beginning of the *fourth* century, who was a noted forger of the Acts of Peter, Paul, Andrew, and others of the Apostles. The *Apostles' Creed* derives its name, not from the fact of its having been composed, clause by clause, by the Twelve Apostles, (of which we have no evidence;) but because it contains a brief summary of the doctrines which they taught. It is nearly the same with the creed of Jerusalem, which appears to be the most ancient summary of the Christian faith that is extant; and the articles of which have been collected from the catechetical discourses of Cyril, who was bishop of Jerusalem in the fourth century.

The *Acts of Paul and Thecla*, though ranked among the apocryphal Scriptures by the primitive Christians, (by whom several things therein related were credited,) were in part the forgery of an Asiatic Presbyter, at the close of the first or at the beginning of the *second* century, who confessed that he had committed the fraud out of love to Paul, and was degraded from his office; and have subsequently been interpolated.

3. *When any book is cited, or seems to be appealed to, by any Christian writer, which is not expressly and in so many words rejected by him, there are other sufficient arguments to prove that he did not esteem it to be canonical.* For instance, though Origen in one or two places takes a passage out of the Gospel according to the Hebrews, yet in another place *he rejects it*, under the name of the Gospel of the Twelve Apostles, as a book of the heretics, and declares that the *church received only FOUR GOSPELS*. Further, though several of these apocryphal books are mentioned by Clement of Alexandria, as well as by Origen, yet Clement never does it as attributing any authority to them, and sometimes he notices them with expressions of disapprobation. In like manner, though Eusebius mentions some of them, he says that they were of little or no value, and that they were never received by the sounder part of Christians. Athanasius, without naming any of them, passes a severe censure upon them in general; and Jerome speaks of them with dislike and censure.

4. Sometimes the fathers made use of the apocryphal books to show their learning, or that the heretics might not charge them with partiality and ignorance, as being acquainted only with their own books. Remarkable to this purpose are those words of Origen: *The church receives only four Gospels; the heretics have many,*

such as that of the Egyptians, Thomas, &c. These we read, that we may not be esteemed ignorant, and by reason of those who imagine they know something extraordinary, if they know the things contained in these books. To the same purpose says Ambrose; having mentioned several of the apocryphal books, he adds, *We read these, that they may not be read (by others;) we read them, that we may not seem ignorant; we read them, not that we may receive them, but reject them, and may know what those things are of which they (heretics) make such boasting.*

5. Sometimes perhaps these books may be cited by the fathers, because the persons against whom they were writing received them, being willing to dispute with them upon principles out of their own books.

6. It may perhaps be true, that one or two writers have cited a few passages out of these books, because the fact they cited was not to be found in any other. St. John tells us, (xxi. 25,) that *our Lord did many other things, besides those which he had recorded; the which, says he, if they should be written every one, I suppose the world itself could not contain the books which should be written.* Some accounts of these actions and discourses of Christ were unquestionably preserved, and handed down to the second century, or farther, by tradition; which, though inserted afterwards into the books of the heretics, may be easily supposed to have been cited by some later writers, though at the same time they esteemed the books which contained them uninspired, and not of the canon. This was the case with respect to Jerome's citing the Hebrew Gospel, which he certainly looked upon as spurious and apocryphal.

(To be continued.)

## FAMILY SERMONS.—No. CLVII.

2 Cor. v. 1.—*For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

IN the preceding chapter St. Paul had been giving an affecting account of the afflictions which had befallen himself and his brethren for the sake of the Gospel. Nevertheless, he adds, “we faint not; for though our outward man perish, our inward man is renewed day by day; for our light affliction, which is but for a moment, worketh out for us an exceeding and eternal weight of glory.” As though he had said, True, our sufferings are great; so great, indeed, that, if we had no hope beyond this life, we should be of all men the most miserable: but we are not disheartened; for “we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.” The trial will soon be over, but not so the glory that is to follow: death, that ends the one, will be but the gate of admission to the other. Suppose, then, the worst; suppose that these pains and perils which we endure for the cause of Christ, should end in death itself; suppose, that in addition to the lingering torture of a life of sorrow, and vicissitude, and reproach, we should be called to sustain even the pains of martyrdom; still is our faith unshaken, still is our hope undaunted, still is our rejoicing unsubdued: “for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

In these words, the Apostle presents us, first, with an affecting representation of our present frail and mortal condition; which he contrasts, secondly, with that building of God, that house not made

with hands, which is eternal in the heavens. We shall endeavour to illustrate these two descriptions, and then, in the third place, point out on what grounds the Apostle rested that certainty of which he speaks in the text.

*First,* We have in the words before us an affecting representation of our present frail and mortal condition.—The body is called a “house,” or “tabernacle:” it is the dwelling-place of the soul, and is furnished with various organs and senses for its accommodation. But it is at best but an “earthly” house, and shall soon be “dissolved.” Our origin was humble: “the Lord God formed man out of the dust of the ground:” in this respect we stand on a level with the beasts that perish; our bodies are only erected as a temporary dwelling, and, when the purpose for which they were formed is accomplished, they will mix again with their native dust, till the morning of the resurrection, when they shall be re-united to the soul, and remain for ever either in heaven or in hell.

The Apostle’s description of our mortal frame as an earthly house, shows us, by a lively image, how frail we are. We cannot long endure the shock of accidents, or the wasting hand of time; we are inevitably hastening to dust: in vain do we lavish much care, and toil, and expense, on this outward tenement: in vain do the young boast of their youth, or the strong of their strength, or the vigorous of their health. These bodies which are now their pride must soon decay, and turn to loathsome deformity. All earthly distinctions and possessions are likewise fast hastening away: the world is full of change: uncertainty is inscribed on all earthly things even while we enjoy them, and death is rapidly approaching to put an end to our short-lived possession.

The text further speaks of this earthly house as being but a “tabernacle;” that is, a tent pitched for

a season, or for occasional shelter, but not intended to abide for ages. Thus our bodies are but slightly compacted: they are subject to pain and sickness, and from our very infancy are silently hastening to decay. The image in the text is also calculated to impress on our minds that we are strangers upon earth; for a tabernacle denotes a state of pilgrimage, and such is our condition in the present world: we have no abiding city; we are exposed to the inconveniences and dangers of a waste and howling wilderness, and as Christians we profess to be looking forward to a better, even a heavenly, country. We pitch our tent here only as soldiers on their march: earth is not our rest; it is an enemy's land; and we need ever to live in it with watchfulness and prayer, as faithful servants of Jesus Christ; taking unto us the whole armour of God, and fighting the good fight of faith, that we may lay hold of eternal life.

*Secondly*, We are to contrast the frail and mortal condition which has been described with that building of God, that house not made with hands, which is eternal in the heavens.

The Apostle, in these words, may refer to that glorious and incorruptible body with which the saints shall be clothed at the resurrection of the just; and the bearing of the text would seem naturally to lead us to conclude, that he had in view the contrast between the vile bodies which we now inhabit, and those celestial bodies which shall be fashioned like unto Christ's glorious body, according to the mighty working whereby he is able to subdue all things to himself. Or he may intend to refer generally to the heavenly state, which is often called in Scripture a house, a mansion, a city, in distinction to the perishing tabernacles which we now inhabit. When these feeble bodies shall be dissolved, the soul of the believer shall be housed in a brighter clime: it shall inhabit

those blessed abodes of which our Lord said, "In my Father's house are many mansions: I go to prepare a place for you." "While at home in the body we are absent from the Lord;" "but," continues the Apostle, "we desire to be absent from the body, and to be present with the Lord." Here we have no certain dwelling place; but there we trust to enter a city that hath immoveable foundations, and to be fixed as pillars in the temple of God, to go no more out.

This heavenly building is further described by the Apostle as eternal: it is not exposed to the violence of storms or accidents, but is situated in a pure and peaceful region, far beyond the reach of whatever can molest or endanger its blissful inhabitants. It is an inheritance incorruptible, undefiled, and that fadeth not away; purchased by the inestimable price of the blood of Jesus Christ, who, by his meritorious obedience unto death, hath opened the gate of heaven to all believers. It is a building "of God:" his hands formed it, and his glory enlightens it: it is the land in which he resides in his unveiled presence; where he hath fixed the throne of his glory; where "the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and he will be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, for the former things are passed away."

*Thirdly*, We are to inquire into the grounds on which the Apostle rested the certainty of which he speaks in the text. He says, "We know." His was no vain suggestion of the imagination, but a settled conclusion of his mind and understanding. We may consider him either as expressing generally his assured belief in a future state of happiness to the faithful in Christ Jesus, or as referring in a particu-

lar manner to his own hopes and those of individual Christians.

1. We may understand the Apostle, as expressing generally an assurance that there is a state of happiness in reserve for true believers.—He might indulge a hope to this effect, from a consideration of the afflictions which he had been describing in the last chapter.—For he might reasonably argue, that the moral Governor of all things would make a distinction between the righteous and the wicked; between those who serve him and those who rebel against him; and since this is not always done in the present world, he might justly conclude that there would be a future state of rewards and punishments. He might also further gather some hope of such a state from that desire after immortality which is common to all men, and which he proceeds to describe, in the verses that follow the text, as operating with such peculiar strength upon sincere Christians. “We know,” he says, “that we have a building of God;” “for in this tabernacle we groan earnestly, desiring to be clothed upon with our house which is from heaven.” And he adds; “He that hath wrought us to this self-same thing in God,” who would not have put such a desire into our minds, and have prepared us for its accomplishment, if he had intended to frustrate our hopes. “The earnest expectation of the creature waiteth for the manifestation of the sons of God. The whole creation travaileth in pain together until now; and not they only, but ourselves also, who have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, even the redemption, of the body.”

But besides these natural arguments for the resurrection, at which the Apostle may seem indirectly to glance, he brings forward a scriptural and convincing proof from the resurrection of Jesus Christ.

“We believe,” he says, “knowing that He which raised up the Lord Jesus shall raise up us also by Jesus.” Or, as he remarks elsewhere: “Now is Christ risen from the dead, and become the first fruits of them that slept;”—“If we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him.” Thus, what reason rendered credible, the resurrection of Jesus Christ has verified; in addition to which, we have the frequent promises of God in his word to the same effect; so that the Apostle had the strongest possible ground for expressing his firm belief in the fundamental doctrine of the resurrection of the dead.

2. But he seems also, in the words under consideration, to express a strong persuasion not only of the resurrection generally, but of his own interest and that of the faithful to whom he was writing, in the happiness of a future life. His confidence rested on the promises of God, united to a humble hope that he had a scriptural warrant to apply to them his own case, and that of his fellow-converts. And how is such a hope to be attained? Doubtless, by examining ourselves whether our character is such as is portrayed in the descriptions which accompany those promises. Thus, “Blessed are the pure in heart; for they,” and they only, “shall see God.” “God hath given us exceeding great and precious promises, that by them we might be *partakers of a divine nature, having escaped the pollutions that are in the world through lust.*” Again; “Having these promises, let us,” both in devout gratitude for them, and as the test of our interest in them, “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” The more we abound in the fruits of righteousness, the more justly may we cherish a scriptural confidence of our own final happiness. If our characters are not such as become the Gospel of

Christ, instead of presumptuously taking to ourselves the assurance in the text, let us rather lay to heart the exhortation of the Apostle, to "fear, lest a promise being left us of entering into rest, we should come short of it." The sure and certain hope of a resurrection to eternal life which the Scriptures teach, and which our church expresses so strongly in the Burial Service, will not profit us, unless we are ourselves heirs of everlasting blessedness. We must examine then the ground of our hopes: we must beware of self-deception: we must inquire, whether our souls are prepared for the enjoyments of the future world; whether we have already begun to maintain spiritual communion with God; whether we love his word and his worship; whether we conform to the mind that was in Christ Jesus; and whether we are living in a spirit of affection to our fellow Christians, and of justice and benevolence to all mankind.

The confidence expressed by the Apostle, is not to be viewed as of sudden growth; or to be expected by means of any miraculous revelation, or fanciful impression on the mind. No; it must be the product of much prayer, and vigilance, and self-examination. We must not suppose, the moment we feel some hopeful symptom of repentance and turning to God, that the work is at once completed; we must bring forth fruits meet for repentance; we must be fully proved; we must give much diligence to make our calling and election sure, before we may venture on strong expressions of confidence: and even then, our confidence must be not in ourselves, not in our supposed attainments, but in our Saviour alone, and in his willingness to receive and pardon all who repent and turn to him, however evil may have been their past characters. The most advanced Christian will still feel so much remaining imperfection,

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such frequent deadness to God, such indolence in duty, such inward temptation, such attachment to self and the world, as often to awaken painful fears in his mind, lest after all he should prove a cast-away. How suspicious then must be the self-confidence of those who take up their assurance of final salvation lightly and hastily; and who build their hopes on their supposed conversion, while they are destitute of that best evidence of its reality, an humble and long-continued course of prayer and inward scrutiny, and devout obedience to the commands of God! Our Heavenly Parent is indeed willing to receive his prodigal child the very moment he returns; but to judge of our own sincerity in returning, requires a longer experience of our hearts. The work of repentance must be deep and continued; our faith must be put to the test; and our conversion must show itself in an habitual temper of soul, devoted to the love and the service of God. The only safe evidence of our interest in the blessedness which has been described, is that qualification for admission into the glorious presence of God which arises from an assimilation to his character; that holiness without which no man shall see the Lord. We must have renounced all known sin; we must be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and be bringing forth the fruits of a Christian life, before we can scripturally adopt the personal confidence which the Apostle seems to express in the text. The right way to maintain the hope of the Christian, is to exemplify the Christian's temper. While we remain careless in our frame of mind, any hope which we may profess is but a delusion; we are building not on a rock but on the sand. Even should some show of religion mix itself with our vain confidence, the case is not at all altered for the better; for the religion that ren-

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ders men presumptuous or self-righteous, or careless of sin or negligent of duty, is a false religion, and worse even than none.

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*For the Christian Observer.*

ON THE TEXT OF THE VATICAN AND ALEXANDRINE MANUSCRIPTS, WITH REMARKS ON THE COMPLUTENSIAN, ALDINE, AND ALEXANDRINE EDITIONS OF THE LXX. (FROM DR. HOLMES'S PREFACE.)

IN the second and third chapters of the preface to the Pentateuch, Dr. Holmes has given an account of the several manuscripts which were collated for his edition of the Septuagint; describing, in the *first* of these chapters, such only as are written in the Unical character. The most important by far among this class are unquestionably the celebrated Vatican and Alexandrine manuscripts; and a brief description of these, so far as to ascertain what *text* they respectively exhibit, may perhaps not be unacceptable to your readers.

*Codex Vaticanus.*—"This manuscript," Dr. Holmes remarks, "belongs to the Vatican Library, and is there numbered 1209. It is of the quarto size, and is written on the finest vellum. Through the Pentateuch and other historical books, the pages are divided into three columns; in the remaining books only into two. It has accents; but they have been added by a later hand. (Professor Birch says they had been affixed *a prima manu.*)"

"An opinion prevails very generally, and indeed, as it seems to me, not without reason, so far as concerns the Pentateuch, that the text of the *Κοινή* is preserved in this manuscript, free, perhaps, from many of the faults which have pervaded certain manuscripts made use of by Origen. However this may be, one thing I deemed of great importance to be pointed out;

namely, whether there were any *differences* between the Codex Vaticanus, and the Vatican *edition*. Accordingly, I have noted all the variations which exist between them in the Pentateuch."

*Codex Alexandrinus.*—"This manuscript is preserved in the British Museum. It was written, as it appears to me, in Egypt, not long before the close of the fifth century. Grabe, in his letter to Mills, gives it the preference over the Vatican manuscript, but without producing any examples from the Mosaic Books. This manuscript omits, in the Pentateuch, a great many things which Grabe has supplied in *his* edition. Of these, some are found in the Vatican text: but a great many more he borrowed from a genuine Hexaplar manuscript, in which they were preserved under the asterisk. He seems to have done this, with the view of defining the *peculiar* character of the Alexandrine manuscript: but if it were really a Hexaplar copy in the Pentateuch, how happens it to have been necessary to supply so many Hexaplar readings? Should any person, therefore, be of opinion that the text of the Alexandrine manuscript in the Pentateuch is Tetraplar rather than *Hexaplar*, (and even *that* not the most excellent of its kind,) I should not hesitate to concur with him."

The *fourth* chapter of the preface is devoted to a specification of the *editions*, *fathers*, and *versions*, from which assistance had been derived, and applied to the use of Dr. Holmes's edition.

With respect to the *texts* of the *Complutensian* and *Aldine* editions, as Dr. Holmes has advanced an opinion concerning them materially differing from that which is generally entertained by the learned, no apology, I trust, is requisite for submitting it in this place, especially as that opinion, notwithstanding its novelty, seems to me to be extremely reasonable.

I may here observe, that Dr. Holmes has adopted for his *own* edition, the text of the *Vatican* edition of 1587, which was formed *principally* from the Codex Vaticanus; but as *some* readings were introduced into the Vatican edition from *other* manuscripts, Dr. Holmes has been careful every where to notice the variations existing between the manuscript and the edition.

*Editio Complutensis*, 1514.—“It has been said that the manuscripts made use of by the Complutensian editors have perished; but that *all* have not been lost, may now be considered as certain. Of the manuscripts collated for this work, there seem to be *three*,\* which, unless I am deceived, contain the *very text* of the Complutensian edition, in the Pentateuch. Consequently *this* edition, equally with the rest, may lay claim to the authority of a manuscript in the Mosaic text.

“But if the editors *thus* discharged their duty with respect to the *Old*, how is it to be presumed that they treated the *New Testament*?”

*Editio Aldina*, 1518.—“Of this edition let us attend to the editor’s own words: ‘Ego multis vetustissimis exemplaribus collatis, adhibita etiam quorundam eruditissimorum hominum cura, Biblia, ut vulgo appellant, Græca cuncta descripsi, atque in unum volumen reponenda curari.’”

These words, however, are not to be so understood as though the Aldine text had been composed of readings selected from a great many manuscripts; for Dr. Holmes’s collation embraces some manuscripts† which exhibit almost the very text of the Aldine edition.

*Editio Alexandrina*, 1706.—“The whole of the text of this edition was transcribed from the

Codex Alexandrinus, and carefully collated with it by Grabe, who himself left it ready for the press. I shall only remark, concerning the Alexandrine edition, that, in the Pentateuch, it was sometimes supplied out of the text of the *Vatican* edition, but more frequently from the *Complutensian*. Thus the editor seems to have mixed with the text of *one* family the texts of *two other recensions*; but this has not been attended with any ill consequence, since he has introduced no supplementary matter except in a *smaller character*.”

But what greatly enhances the value of this chapter of Dr. Holmes’s preface, is, the very clear and interesting account which is there given, of the several *VERSIONS* derived from the Septuagint text; namely, 1. The old Italic; 2. Coptic; 3. Sahidic; 4. Syriac (*Philoxenian*); 5. Arabic; 6. Slavonic; 7. Armenian; 8. Georgian.

The account of the *three* last mentioned, from the pen of Professor Atter of Vienna, is doubtless a masterly performance, and is delivered nearly in the Professor’s own words. It enters deeply into the subject, and offers a rich treat to the Biblical student.

Having finished his narrative of the versions, the editor thus concludes his preface with a recapitulation of his labours.

“I have now mentioned every thing concerning the *MANUSCRIPT EDITIONS*, *FATHERS*, and *VERSIONS*, which have been applied to the service of this work: it remains for me only to apprise the reader, that the whole of the collations which, for these fifteen years past, have been collecting for this edition, are deposited in the Bodleian Library; and will be published, either by myself, if life is spared me, or, if it should happen otherwise, by some other editor, under the auspices of the Curators of the Clarendon Press at Oxford.”

Dr. Holmes died in 1806. At that time only the Pentateuch and

\* (19.) Codex Chigianus circa. § x.

(102.) Codex Vaticanus 330. § xiv.

(118.) Codex Paris. Reg. vi. § xiii.

† (29.) Codex Venetus 11. § x. vel xi.

the Book of Daniel had been published. It is much to be lamented that his valuable life was not spared to have edited the remainder of the *prophetical* books himself; a task which it appears he was extremely anxious to accomplish. The work has however been continued to the present time, and is *still* in a course of publication, under the direction of the learned Dr. James Parsons; but the nature of this laborious undertaking precludes all hope of its speedy completion. The Book of Job (part 3d of vol. 3.) was published in the summer of 1820. When the work is finished, it will remain a lasting monument of the attention of the learned and higher orders in this country to the cause of sacred learning; and cannot but reflect great honour on the memory of the learned editor who originally projected these collations, as well as on the public who, for such a number of years, have so munificently upheld it with their patronage.

Φ των 6.

*To the Editor of the Christian Observer.*

I TRUST I shall not misemploy the time of your readers, by calling their attention for a moment to a subject which is in some measure connected with practical Christianity, and on which I am constrained to differ from some valuable Christian friends. I refer to the practice of *drawing lots*; and the question I would submit to your readers is, Whether it is consistent with the spirit of Christianity for persons in the present day to *draw lots*, in any case, in order to settle a doubtful or disputed point. The practice has at different times been employed, among various bodies of Christians, on solemn occasions; particularly among the Wesleyan Methodists, at the earlier periods of their history, to determine questions in which the members of their society were divided in opinion.

To begin with the arguments employed in favour of the practice: It is affirmed by some religious persons, that it rests on the authority of Scripture; since the Jews, under the Mosaic dispensation, resorted to this method of deciding very important questions relating to their temporal interest. It is moreover urged, that even in the time of the Apostles lots were drawn on a memorable occasion; namely, the election of Matthias, as successor to the traitor Judas. On these two distinct grounds, it is inferred, that there can be nothing *criminal* in the practice, though it is not directly sanctioned in the writings of the New Testament.

Yet, notwithstanding this appeal to Scripture in vindication of the practice, its advocates would confine it within strict and defined limits. They would shudder, for instance, at the thought of countenancing *public lotteries*, or of drawing lots with a view to obtain any considerable sum of money; and they would strongly reprobate the practice, whenever it might appear to sanction the destructive principle of *gambling*. Yet it is somewhat inconsistently maintained, that there are certain cases of a minute and indifferent nature, in which the most holy follower of Jesus Christ may innocently draw lots; namely, such, for example, as where it is wished to decide, without jealousy or offence, to which of several apparently equal claimants some slight article of property shall belong, or which individual of a party present shall take the lead in some benevolent or useful undertaking. In these and similar cases, it is pretended, that without such a device it would be nearly impossible to come to a satisfactory decision; and that at all events the practice is too indifferent to be the subject of either serious censure or approbation.

Now it appears to me, that the ground thus confidently taken by the advocates of the practice is

far less firm than they imagine. As to the warrant for drawing lots which they profess to derive from Scripture, it will, I presume, be found, upon fair consideration, that the inference is quite untenable. For it was only under the *peculiar* circumstances of the Mosaic dispensation, and even by the express command of God himself, that the Jews cast lots to determine what shares of the promised land should be respectively apportioned to their tribes. And in this case the casting of lots was confessedly an appeal to God for the determination of an important point, which could not else have been satisfactorily adjusted. With respect to the instance of *Matthias*, the casting of lots was unquestionably a *religious act*; since it was accompanied by a solemn prayer to the Supreme Searcher of all hearts, for the purpose of forming that decision which might be most agreeable to His divine will. That either of these very singular and insulated cases can form any kind of precedent for Christians in modern days, I am unable to conceive. As well might we look to *dreams*, to determine in any difficult case what may be the will of God, because such a mode of decision was divinely permitted to the Jews.

Next, as to the alleged *indifference* of the practice, the assumption, I think, is contrary to fact. For, if we cast lots only to determine (as in the instance supposed above) which of the contending claimants shall be entitled to some little article of property, do we not, in such a case, appeal either to the Supreme Ruler of the universe, or else to *mere chance*; since by one or the other arbiter the point in dispute must be decided? If to the former, what warrant can we show for so solemn an appeal in a matter so light and insignificant? And with respect to the latter, its very existence would be denied by every Christian.

In another point of view also, the practice will appear not to be a matter of indifference: for may it not be supposed to lend some countenance, however small, to *raffles* and *lotteries*, if not to games of *hazard*? Or to set the matter in a stronger light, I would ask, what answer could be made by the persons to whom I am referring, to such questions as the following?

“If you, who are so decidedly religious, consider it innocent to cast lots in indifferent or trifling cases, what harm can there be in my raffling for a valuable article which I really want; as in so doing I hazard but a small sum? Or why may I not purchase a *part* of a lottery ticket, in the hope of obtaining relief for the immediate distresses of my family?”

I do not wish, Mr. Editor, to overstrain my inferences on the foregoing subject, and shall therefore conclude by entreating the Christian readers of your miscellany, to rectify them as far as they may appear to want a scriptural foundation.

ΠΙΣΤΙΣ.

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*To the Editor of the Christian Observer.*

It has been often observed, that there are two books in which God has been pleased to display his character to mankind; the book of Nature and the book of Grace. The knowledge of the former, when rightly employed, should ever lead to the study of the latter; while an acquaintance with the latter ought no less to induce the devout philosopher to avail himself of the many intimations contained in the glowing pages of the former. Religious persons might derive great benefit from thus habitually making nature the handmaid to religion; and in order to do so, it seems desirable that they should cultivate a taste for the beauties of creation, and an aptitude to catch the impressive moral displayed by every part of the works of the Almighty. So far,

however, from this being always the case, instances, I conceive, are not rare, in which persons appear not merely to have acquired no new relish for the beauties of nature, in consequence of becoming devoted to the service of nature's God, but even to have lost something of the enthusiasm which they once possessed. Nor is such a result difficult of solution; for when a person is put upon his guard against the undue influence either of philosophical pursuits or animal gratifications, he may very probably become somewhat indifferent to the study of nature, unless supplied with new motives, and impelled by new feelings, to prosecute his intimacy with her. And such new motives and feelings we might at first sight imagine, would be supplied by religion alike in every case; but I will illustrate by two examples my position, that this is not the fact.

The mind of Lysander, having been moulded by the varying circumstances of his growing years, was fixed as to its general character at the time when his attention was first turned to religion. From the very commencement of his spiritual career, he was chiefly impressed by the terrors of the Divine law; and being greatly harassed by the ever recurring consciousness of his deficiencies in duty, his mind was but little disposed to cultivate those meditative virtues so congenial with the contemplation of the works of creation. Thus in this stage of his religious progress, there was nothing which left in his mind any link of association between his spiritual hopes and best interests, and the forms or the vicissitudes of the scenery of nature. He could not look upon the setting sun as an object which, under the Divine blessing, had often powerfully fixed his thoughts upon eternity; nor could he, while listening to the ocean's roar, call to mind any consecrated moment, when, gazing on its threatening

waves, his soul had sunk in conscious helplessness and guilt before that Almighty Ruler, whose arm impelled, or whose word restrained, its gigantic energies. He became therefore increasingly disposed to overlook such assistances and intimations of nature; and thus was that refinement of the moral sense, by which the still small voice of the works of creation is heard and their silent pointings discovered, gradually impaired; so that even to the present moment, though released from his terrors, and contemplating God as a reconciled Father in Christ Jesus, there is still wanting that affectionate veneration for his natural works which has formed so prominent a feature in the minds of many eminently pious characters, and which Cowper has so beautifully described in those well-known lines:

"He looks abroad into the varied field  
Of Nature; and though poor perhaps,  
compar'd  
With those whose mansions glitter in  
his sight,  
Calls the delightful scenery all his own.  
His are the mountains, and the valleys  
his,  
And the resplendent rivers; his t' enjoy  
With a propriety that none can feel,  
But who, with filial confidence inspir'd,  
Can lift to Heaven an unpresumptuous  
eye,  
And smiling say, 'My Father made  
them all!'  
Are they not His by a peculiar right,  
And by an emphasis of interest His,  
Whose eye they fill with tears of holy  
joy,  
Whose heart with praise, and whose  
exalted mind,  
With worthy thoughts of that unwea-  
ried love  
That planned, and built, and still up-  
holds, a world  
So clothed with beauty for rebellious  
man?"

On the other hand, Crito, from his earliest years, was the nursling of Nature. Innumerable are the instances with which his memory is stored, in which religious feelings were strongly excited in him by the scenes of the natural creation:

Often have even the sufferings of an animal impressed on his thoughts the evil of sin, or the silent monition of fields and groves raised his mind to brighter worlds, where

"Heaven's immortal spring shall yet arrive,  
And man's majestic beauty bloom again,  
Bright through the year of love's triumphant reign."

When harassed by the disorders and inconsistencies of the moral world, often has he been soothed by the characters of Divine love impressed on so many of the scenes around him; and often, too, has he been awed into humility by equally evident marks of vindictive justice; and this even before he began to perceive that Nature could only display, and not reconcile, these apparently conflicting attributes. Thus Nature, under the Divine blessing, became to him a lesser light, which ruled his anxious night of spiritual ignorance, and ushered in the dawn of Divine illumination. And now, though rejoicing in the greater light, he is still open to the influence of these tributary rays, and feels gratefully disposed to be reminded of his Almighty Benefactor and Preserver, through the medium of his works. The close and affecting analogy which exists between the processes of nature and the process which has been carried on in his own soul, is another circumstance which serves still more to rivet his regard; since he can scarcely go abroad among her productions, without being reminded of that delicate arrangement by which the spiritual blade has been fostered and the full ear developed.

The difference between these two characters is the result, neither of wilful neglect in the one, nor of meritorious effort in the other. It has arisen from the temper of their minds, the habits of their education, and in some measure, perhaps, from the peculiarities of their spiritual noviciate. Hence the devout admirer of nature should learn to

regard the indifference of his Christian brother, not merely with forbearance, but respect; and should keep in mind, that his own aptitude to improve the influence of natural objects is, as much as any other means of grace, the gift of God, and must therefore be considered as a talent for which a strict account will be required. He will feel how much less frequently his taste for the works of creation has been made the auxiliary of devotion than it might have been; how often the solemn appeals of animate or inanimate nature have been made in vain; how often, under the effects of a ruffled temper, or a perverse inclination, he has resisted those influences which were so well calculated to win him back to calm and profitable meditation. Thus, if ever he is disposed to indulge self-complaisance in the consciousness of a gift so flattering to human pride as that of mental susceptibility and taste, these reflections will temper his satisfaction, and make him feel how, even in trifles, the heart is prone to any destination rather than that which constitutes its truest privilege and best enjoyment.

On the other hand, let the opposite character, who is disposed to treat as airy nothings the imaginative musings of his neighbour, and to pride himself upon the strength and sterling qualities of a mind that disdains them, remember that this difference of opinion *may* originate rather in the bluntness of his own perceptions than in the diseased or puerile state of his neighbour's understanding; and that no talent is to be despised which has the power of leading the mind to sacred meditations, or the heart to devout affections.

C. D.

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*To the Editor of the Christian Observer.*

A CORRESPONDENT in your Number for last September has proposed the following query: Is it the duty

of religious persons to attend the service of God in their *parish church*, in cases where the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel, and where, in truth, they go in expectation of nothing beyond merely moral discourses?

In addition to the excellent reply of Philurgus, in your Number for November, I would remark, that if your querist live in London, he must know that many religious persons, and sound churchmen, do not regularly attend their parish church: nor does such regularity, I think, appear binding upon them; chiefly because their example is not so prominent as to be detrimental to the interests of religious order; nor can the churches contain all the parishioners.

If he reside in the country, he must be sensible that, when he ceases to attend his parish church, he must in nine instances out of ten, frequent either a Dissenting Meeting house, or remain at home. But it is presumed, that no religious churchman would do either, unless forcibly driven from his

church by the *heterodoxy*, rather than by the *morality*, of the minister's preaching.

"Itching ears" and irregularity are sedulously to be avoided; but it also may be further observed, that no religious person seems bound to show an *approval* of such merely moral and defective preaching, by uninterrupted attendance. He may conscientiously avail himself of the ministry of a neighbouring clergyman; but, I think, he ought, if opportunity serve, candidly to acquaint his minister with the cause of his occasional absence, and to state his continued preference for the established order of religion. At the same time, let him not forget that he may read eminent divines and devotional writers at home. He has Moses and the Prophets; he can hear Christ and his Apostles; and with these helps, if he be persevering in prayer for the blessed influences of the Holy Spirit, he will not retrograde very much, although he should not always have the privilege of hearing such preaching as he most approves.

A. B.

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### Miscellaneous.

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*To the Editor of the Christian Observer.*

In the course of the year 1820, and the spring of 1821, I made an extensive tour through Upper and Lower Canada and the United States of America, traversing the latter through Maine and Louisiana, through Alabama, and back again through the States of Mississippi and Tennessee.

Although I had no intention of remaining in the country, the subject of emigration had become so interesting before I left England, that it was natural that in a journey of nearly 8000 miles in the New World, about 1800 of which I per-

formed on horseback, that subject should engage much of my attention.

I was by no means qualified, either by previous habits or information, to avail myself fully of the valuable opportunities of observation which I enjoyed: but I made a few general remarks on the subject, in my correspondence with my brother; and having found on my arrival at home that he had preserved my letters, it has occurred to me, that, superficial as my knowledge was on many parts of the subject, I might possibly add something to the general stock of information on a question so pe-

cularly interesting at a time in which so many persons have been under the painful necessity of deciding on the eligibility of expatriating themselves, in order to find in the New World a freedom from those cares under which they were sinking in the Old.

If on perusing the letters I send you—which are copied, I believe, without any alteration except where there are personal allusions—it should be compatible with your plans to insert them in the *Christian Observer*, they are quite at your service.

At a future time I may perhaps trouble you with some remarks on the religion and morals of the United States, if I persuade myself they will be of any interest.

Although I most decidedly prefer my own country, I feel that very great injustice has been done to America by most of our travellers and journalists; and I was gratified to perceive, that the *Christian Observer*, in the true spirit which becomes its character, was the first to endeavour to establish a more correct as well as a more candid and liberal appreciation of that interesting and powerful, though in some respects rival, nation.

H.

Philadelphia, Nov. 6, 1820.

— Neither am I able to write to you as fully as I could desire on the subject of emigration to the *United States*, upon which you say you should wish to hear what occurs to me. On this difficult and interesting topic, I will enter more particularly shortly; and, in the mean time, will send you the result of my observations on the inducements which *Canada* appeared to me to offer to English labourers and other persons of little or no property. Those observations were necessarily both rapid and superficial; and my information is proportionably scanty, although I endeavoured to seize every opportunity of obtaining intelligence.

CHRIST. OBSERV. No. 241.

The lands which the Government is at present distributing in Upper Canada lie parallel to the St. Lawrence and the Lakes, and constitute a range of townships in the rear of those already granted. They are said to be no where above ten or fifteen miles distant from the old settlements. Land officers are established in ten different districts, in order to save the emigrants the trouble of going up to York; but their power is restricted to grants of a hundred acres. When an emigrant has chosen the township in which he wishes to settle, and has complied with the necessary formalities, he receives, by lot, a location-ticket for a particular hundred acres, with a condition that he is not to dispose of them for three years. The title is not given till he has performed his settling duties; which are, to clear five acres in each hundred, and the half of the road in front. Now these certainly appear to be very easy conditions on which to obtain the fee-simple of a hundred acres: and the proposal to emigrate must therefore be a tempting one to a starving labourer or mechanic.

The real inducements, however, are so much less than the apparent ones, that although many would wisely emigrate even with a full conviction of the difficulties they had to encounter, I believe that, at present, there is not one emigrant in five hundred who does not feel bitterly disappointed on his arrival at Quebec. Instead of finding himself, as his confused ideas of geography had led him to expect, on the very borders of his little estate, he learns with astonishment that he is still five hundred miles from his transatlantic acres; and, if he has no money in his pocket, he may probably have to encounter, in reaching them, more severe distress than he ever felt at home. There is indeed much benevolent feeling towards emigrants both at Quebec and Montreal; and societies have

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been formed in each of these places, to afford them information and relief; but the inhabitants are beginning to complain that the requisitions for this purpose are becoming more burdensome than even the English poor-rates. The steam-boat companies are also liberal; (indeed almost every man of property feels a personal interest in the encouragement of emigration;) but an emigrant must be unusually fortunate who reaches the Land Office in Upper Canada, without expending at least 5*l.* after landing at Quebec. The emigrants who accompanied us in the steam-boat in which I ascended the St. Lawrence, were some of those lately sent out free of expense by our Government; but there was one, a smart shoemaker, not of that number, who had been detained some weeks at Quebec earning money to carry him up the river.

When the emigrant arrives at the Land Office of the district where he proposes to settle, determined perhaps in his choice by the hope that his lot will place him in the vicinity of an old acquaintance, he may probably have to wait some weeks before the next distribution takes place; during which he must be supporting himself at an expense increased by his ignorance of the manners of the country. He then learns, perhaps for the first time, that there are certain fees to be paid at the different offices through which his papers must pass. I have a list of these before me, in which they are stated to be,

For 100 Acres	-	£ 5 14 1
200 do.	-	16 17 6
500 do.	-	39 19 9
1000 do.	-	78 10 2

I was however informed, by several persons from York with whom I crossed Lake Ontario, one of whom said he was in the habit of transacting this business for the emigrants, that, for a hundred acres, the fees were 13*l.* 10*s.* This I mentioned to the Sheriff and se-

veral of the principal merchants at Montreal, who did not dispute it; one of them observing only that he believed there had been cases in which grants of 50 acres were made without fees.\* It is much to be regretted that where land is said to be gratuitously bestowed, *any* fees should be deemed necessary; as the boon, when accompanied with this demand, is calculated to produce discontent rather than gratitude, especially where the emigrant finds that his fees amount to one half the sum at which he could select and buy the same quantity of land, without the delay attending the grant, and unshackled with any conditions or clearing dues. The surveyors receive their compensation in land, and generally secure the most valuable portions. When I was in Canada, they would sell their best lots at one dollar per acre; while 13*l.* 10*s.*, the fees on a hundred acres, amount to more than half a dollar per acre. I never met with any one person among all those with whom I conversed on the subject, who did not agree that, if a settler had but a very little money, it would be much more to his advantage to *buy* land, than to *receive* it from government.

Supposing the emigrant to be able to pay his fees, he may still have the misfortune to find that his allotment (for he can only choose his township, not his estate,) is not worth cultivating. In this case he has to pay two respectable persons for surveying and certifying it to be irreclaimable; and he is then permitted to take his chance in the next distribution. Generally speaking, I believe he may expect to find himself in his own forest from three to six weeks after his arrival at the Land Office in Upper Canada.

Even then his situation is most dreary, especially if he has no neighbour within a reasonable distance, and has to purchase and

\* I believe grants of 50 acres are generally, or always, to be obtained without fees.

carry his provisions from a remote settlement. But if he has no money to procure food; if he has a wife and family to provide for, without the forlorn hope of parish assistance; if he is a weaver or a spinner, accustomed to warm rooms, and to employments little calculated to impart either the mental or physical qualifications essential to his very support; if he is, in fact, of a class to which a large proportion of the poor emigrants from Great Britain belong, I can hardly conceive any thing more distressing than his sensations, when, arriving on his new estate, with an axe in his hand and all his worldly goods in his wallet, he finds himself in the midst of a thick forest, whose lofty trees are to be displaced by a labour almost Herculean, before he can erect the most humble shelter, or cultivate the smallest patch. And if at such a time he has further to anticipate the rigours of a long Canadian winter, his situation must be deplorable in the extreme.

Under such circumstances, which I should imagine are the ordinary circumstances of the *poorest* emigrants to Canada, I can conceive of no resource, nor could I hear of any, except that of hiring themselves to some older settler, in the hope of saving a trifle in order to be able, in the course of time, to pay for clearing an acre or two of their forest farm, or to buy provisions while they attempt a task for which they are little qualified. Sometimes a few will join, and one half hire themselves out to obtain provisions for the other half while felling the trees. If they surmount the difficulties of the first year, they may expect at its termination to be in possession of an adequate supply of food for their families; and with the prospect, if they are industrious, of being independent and progressively prosperous during the remainder of their lives.

Those, however, who have money enough to provide for their immediate wants, and to pay the expense

of clearing a moderate proportion of their land, (possessing 100*l.* to 200*l.* or 500*l.* for instance,) may, in a single year, be very comfortably settled in a decent log-house with out-buildings, and with every prospect of a liberal supply of all the substantial comforts of a farm. Every year would add largely to their abundance, and to their facilities for improving and extending their estate; but they would accumulate money but slowly, unless they had, as they probably would have, an occasional foreign market for their grain besides the West Indies. They may also derive some little profit from pot and pearl ashes, which Mr. G—— of Montreal told me he received on consignment from Ohio; a distance of 800 miles, by way of Lake Erie and Ontario. The situation of the Upper Canadians is further said to be favourable to the culture of hemp, notwithstanding the failure hitherto of the most promising experiments.

Grain, however, will be their staple commodity; and although the large body of settlers who arrive annually may afford a temporary market, they will soon produce far more than they consume, and under ordinary circumstances will depress the prices very nearly to a level with the cost of production. Indeed I heard the farmers of Lower Canada complaining that their markets were glutted with the produce of the Upper Province.

For several years the average price of wheat in Upper Canada has been about five shillings for sixty pounds; but on the American shores of the Lake we found it at twenty-five to thirty-three cents; and although its introduction into Upper Canada is either prohibited or shackled with heavy duties, it of course will find its way into the province whenever the price there is *materially* higher than at home. In the Lower Province, when our ports are open, they consume American grain, and export their own; as it is necessary their ship-

ments should be accompanied with certificates of Canadian origin.

Any interruption to the timber trade would diminish the market for grain; since a very large body of consumers are found in the raftsmen, who collect and convey the timber from the lakes and rivers to Quebec, and in the crews of five or six hundred vessels who replenish some part at least of their stores at that port. The raftsmen are in a great measure the link of communication between the Montreal and Quebec merchants on the one hand, and the emigrants and back-woodsmen on the other—the channels through which British manufactures flow into the interior, and country produce to the coast.

Although, therefore, I have a list before me of fourteen heads of families, with eighty-six children, who, beginning the world with nothing but their industry, have, in the course of fifteen or twenty years in Canada, accumulated an aggregate amount of property of 35,500*l.*, about 2,500*l.* each, I conceive that a farmer removing thither from Europe, for the purpose of making money rapidly, would certainly be disappointed. On the other hand, if his object were to prevent the diminution of what little property he actually possessed, and to secure independence for himself and a career of prosperous industry for his children—to purchase, by the sacrifice of the many comforts of an old settled country, the advantages of a less crowded population and a cheaper soil—to withdraw from the burdens, without retiring from the protection, of his native land, and without assuming those obligations to another Government which *might* make him the enemy of his own—to settle, though in a distant colony, among his countrymen and fellow subjects, within means of instruction for his children and opportunities of public worship for his family;—if these were his objects, and he could bring with

him health, temperance, and industry, and one or two hundred pounds, I am persuaded that in the ordinary course of things, he would be remunerated a thousand fold for his privations.

And, notwithstanding all I have said of the difficulties of the early settler without money, a young man of industry, enterprise, and agricultural habits, without family, or with the means of leaving them for a year or two with his own or his wife's friends, who should come out to Canada, and hire his services till he could have a log-house built, and two or three acres cleared, would probably find himself in the prime of life an independent farmer on his own estate, with abundance of the necessaries of existence, and with prospects brightening as he advanced towards the evening of his days. But the sickly, the shiftless, the idle, the timid, and the destitute, with large families, will, I have no doubt, suffer far less in living from hand to mouth in England, than in encountering the difficulties of emigration to Canada.

The soil of Upper Canada is generally extremely good, and the climate, with the exception of a long and severe winter, unobjectionable. To persons on the spot, possessed of accurate local information, opportunities, I have no doubt, occur of making advantageous investments of capital in land on speculation; but the inducements to such projects will probably be limited, and to a certain degree accidental, while Government continues to grant lands either gratuitously or as a reward for military services.

Philadelphia, Nov. 21, 1820.

My last letter conveyed to you pretty fully the ideas which occurred to me, in my visit to Canada, on the subject of emigration thither. I think I did not overstate the privations which emigrants must undergo; but I am persuaded that, in spite of them all, while it conti-

nues under the British Crown, it will be a happy asylum for thousands, who will gradually arrive, through various degrees of suffering and disappointment, at comfort and independence.

The facilities and intrinsic value of Canada—the fertility of its soil—the beauty of its scenery, and the salubrity of its climate, greatly surpassed my previous ideas, and, as far as I had an opportunity of judging, the ideas generally entertained in England. Americans also appear to me universally to return from Canada with far higher ideas of its importance than they had before conceived; though I am strongly of opinion, that, as an acquisition to the United States, neither the American Government nor people regard it as particularly desirable. How far Great Britain is interested in retaining it, has often been doubted; but, without expressing any opinion on this subject—rendered more difficult and complicated by its connexion with considerations of much importance to Newfoundland, Nova Scotia, and the West Indies, and its relation to the just claims and expectations of the inhabitants—*my feelings*, I confess, would now lead me to protest strongly against the relinquishment of so fair a portion of the globe; a beautiful romantic country, watered by a river which discharges, according to the estimate of American geographers and surveyors, one half more water than the Mississippi, into which the tide flows more than four hundred miles, and which is navigable for five hundred and eighty miles for ships of five hundred tons. After being frequently induced to cast an envious eye on the fine unoccupied land of the south-western part of the United States, I was delighted to find that *we* too had a spacious territory, and a virgin soil, where millions may, with common industry, attain ease and competence.

The present situation of England had rendered the subject of

emigration so interesting when I left home, that it has secured my attention during every part of my route through the United States; but I was perhaps led to endeavour to qualify myself to form more clear and decided views of the various advantages which different sections of the country respectively offer, by finding, soon after we commenced our journey, that my servant James was beginning to wonder how he and his wife would look on this side of the Atlantic. I did not at all check the idea, but offered to assist him in getting all the information in our power; observing only, that I would recommend him to decide on nothing till he had been in Canada, as I should think much better of him, if he preferred, with the *same* inducements, to settle in a British colony than under a foreign government,—that if the United States, however, presented greater inducements, I would give him every assistance in settling there. I also advised him to make his inquiries as extensive and minute as possible, in order that if, as I thought probable enough, after a few months' familiarity with solitary log-huts and frontier settlements, and the exertions and privations attendant on clearing forests and subduing a wilderness, he should be satisfied that England, after all, was the best place for *him*, there might be classes of his countrymen to whom his information would be important.

With these views we proceeded through the new settling districts in Georgia, Alabama, Louisiana, Mississippi, Tennessee, and Virginia; living almost entirely among very recent emigrants, sleeping with them in their log-huts, erected in many cases the week before, and through the sides and roofs of which the stars twinkled upon us as we lay on the floor, with a brilliancy quite unknown in our little island.

My conversation with these hardy pioneers turned naturally on the peculiarities of their situation, their

past sacrifices, or present difficulties, and their prospective compensation; and as I made it a rule, from which I deviated only in one instance, to get rid before night of any companions whom I might happen to have picked up in the course of the day, I was usually enabled to make myself one of the family, and by sitting down with them at their meals, or over their fire, to draw them out, and render them very communicative. By this plan I not only escaped the effects of the possible ill temper, or want of suavity, of a travelling companion, under the little trials of our novel accommodations, but, by creating less bustle in the family, I saw things more in their ordinary state.

In our course through the above-mentioned States, we met with only three or four cases in which the emigrants regretted the change; although the price which some of those in Alabama had been obliged to pay for their Indian corn the first year, (and which amounted in the case of one family to six dollars per bushel, and for one purchase eight,) had thrown them back three or four years in their calculations. All these, however, were *Slave-States*; and I was glad to find that my servant considered *that* a decided objection to settling in them. Indeed, as no title could be obtained but by purchase, there were no decided inducements to those, who, like him, have only from 80*l.* to 100*l.*

We found many families living very comfortably on land which they had taken possession of, and had cleared, on the presumption that some peculiarities in the situation would prevent its being brought to sale for many years, and that they should obtain something for their improvements, even if they should not have realized sufficient in the mean time to purchase a title to their occupation. It is very *unpopular* to bid against these "*Squatters*;" and for the improvements of a single year, and the produce of

a single crop, it was common for them, till the late depression of prices, to obtain a fair remuneration for the labour employed.

The first night we lay out in the woods in Alabama, one of the points discussed by some Carolinian Emigrants, who came to our fire to have a little chat before bedtime, was the eligibility of stopping on the road a year, to make and sell a crop from the public lands in their way, or of proceeding without delay to their ulterior destination in the state of Mississippi. They appeared pretty nearly decided on the former plan.

The Southern States presenting, as it appeared to me, no adequate inducement to indigent English Emigrants, I turned my especial attention to the advantages offered in the Western part of the State of New-York, where it has been understood that many of those destined for Canada finally settle. I found it impossible to learn with any precision to what extent the tide of Canadian Emigration is still diverted to the State of New-York; but I am disposed to believe, that fewer in proportion pass over into the American limits than formerly. Neither could I entirely satisfy myself as to the inducements to do so, especially as the soil is not superior in the State of New-York; and it is not very uncommon for Americans to go over into Canada to settle. I believe, however, that the principal reasons are to be found in the extreme activity of the agents of the Holland Company and Sir William Pulteney's estate, (who are very solicitous to promote the rapid settlement of their respective tracts,) and in the aid which they afford the emigrant at his outset, in letting him settle on their lands free of rent for the first two or three years; assisting him, perhaps, in raising a little cabin, or lending him a little Indian corn.

These trifling services, especially to an emigrant who has no money

with which to pay his fees in Canada, are not only very seducing in prospect, but essentially contribute to lessen the first and severest difficulties of a new settler. Ultimately, however, I am disposed to think they are disadvantageous in the majority of instances; the New-York settler having to begin to provide for rent and instalments, (which, even under the alleviated pressure of his situation, it would require both self-denial and good management to save,) at the very time when the Canadian settler is emerging from his greater difficulties, and deriving a liberal subsistence for his family from his own unburdened estate.—I have been told, that very few persons under the former system ultimately maintain possession of their lands; but that, after supporting themselves and their families in greater or less abundance, they are compelled to abandon their improvements for arrears in rent or instalments, and, joining the forlorn hope on the frontiers, to repeat their laborious and interminable efforts to convert the wilderness into a fruitful field. In passing through the State of New-York, I heard a great deal of the distress which at present exists from inability on the part of the emigrants to pay their rents and instalments, and of the hard names which the agents had to bear for proceeding to extremities. Still, however, an active, prudent man, would, under ordinary circumstances, succeed under the system, and probably as rapidly at least as in Canada; but it would require greater self-denial to impose the necessary severities on himself in New-York, than to submit to them when unavoidable in Canada.—The general observations which I made concerning the classes to whom emigration to Canada would prove a real benefit, are equally applicable to emigration to the United States; but in a future letter I will endeavour to give you

some idea of what farmers, who bring with them a few thousand, instead of a few hundred, pounds, may expect to do in different parts of the United States. I will, at the same time, tell you all I can learn respecting Mr. Birkbeck's settlement.

I had not intended to confine this letter to such dry statistics; but it is too late to begin on any other subject.—James, I believe, is disposed to think, that he is better at home than in America; except in his present capacity, in a city where his wages might be ten pounds per annum higher than in England, and where his wife's services as a dress-maker, fine washer, &c. would be productive.

*(To be continued.)*

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*To the Editor of the Christian Observer.*

It seems very desirable that the provision of an Act of Parliament, passed last session—to enable gentlemen who shall have taken a degree at Oxford, Cambridge, or Dublin, to be admitted as attorneys and solicitors, after a service of three instead of five years, with the grounds upon which it passed—should be made generally known, and particularly to the clergy, to whose children it may be of use. You will, perhaps, therefore have the kindness to state to your readers the outline and object of the Act.

The stat. 2 Geo. II. c. 23, prohibits any person from acting as an attorney or solicitor in any of our courts of law or equity, without a previous clerkship of five years. The object of the act of last session is, to render any person eligible who shall have taken, or shall take, the degree of bachelor of arts in the university of Oxford, Cambridge, or Dublin, on serving a clerkship of three years instead of five; leaving the period of service in other cases the same as before.—It is not intended

by this Act to make a university education necessary for solicitors, but merely to open a just and long-wanted facility to those who have had the benefit of such an education, and to whom a service of five years must operate almost as a prohibition. The effect will be to render a respectable and important profession more accessible to men of academical education, who were deterred by the length of service before required from attempting to enter into it; and it is conceived that it will particularly benefit the sons of many clergymen and others, who put themselves to great inconvenience to give their sons a liberal education.

But besides those who think that a liberal education is both an ornament and a substantial advantage to a solicitor, and with that view wish to send a son, designed for the law, to the university, there are many young men educated at the universities with objects in which, from unforeseen events, they are disappointed, who might embrace the profession, and find in it a fit sphere for the exercise of their abilities and industry, with advantage to the public and profit to themselves. In general, the degree of A. B. is taken between the ages of twenty-one and twenty-two. A service of three years, commencing at these ages, may be borne without much inconvenience; and it would be rendered less irksome from the consideration, that a person cannot enter into the church till nearly the time at which such a clerkship would expire; but a service, which requires two years beyond the age of twenty-four or twenty-five, makes an inroad into a period of life which ought not to be spent, and which few are inclined to spend, in preparations for a profession. It is a season when men expect to be actually proceeding in that business of life for which their education has prepared them. Many persons, taking

the degree of A. B., will now probably consider the profession of a solicitor advantageous, and as affording an appropriate field for the exercise of their talents, since they can enter it without the sacrifice of time which the law, as it before stood, required from all, without distinction of education or age.

The measure cannot deteriorate the legal profession, or introduce persons less fitted to perform its duties. For clerks to solicitors are generally articulated at sixteen or seventeen years of age, for five years; but there can be no doubt that a person, with those habits of industry and application which, from the strictness of the examinations at our universities, are necessary to enable him to take a degree, is more likely to acquire a competent knowledge of the profession, and to become capable of conducting the business of a solicitor at twenty-four or twenty-five years of age, than a youth who, having served a clerkship of five years, commencing at sixteen or seventeen, begins business at the early age of twenty-one or twenty-two.

In the case of persons designed for the bar, the distinction between an academical and a common education had been long recognised. Before a law student can be called to the bar, it is necessary that his name shall have been five years on the books of one of the Inns of Court, unless he shall have taken the degree of A. M. or LL. B. in one of the universities; in which case three years are sufficient. Now, if three years, with a university education, be considered an adequate period to qualify a man for the bar, surely a clerkship of three years, with a similar education, must be sufficient for a solicitor. It is almost superfluous to advert to the difference between the degrees of A. B. and A. M., as the former degree is the real criterion of academical proficiency.

A SOLICITOR.

### Review of New Publications.

*The Religion of Mankind. In a Series of Essays.* By ROBERT BURNSIDE, A. M. London: Seely. 1819. 2 Vols. 8vo.

THIS work has deserved, and, but for some circumstances beyond our control, would have received from us an earlier notice. It is one of those religious labours in which our Dissenting brethren have vindicated their zeal in the cause of pure and undefiled practical religion; and have exerted a highly respectable share of industry and talent, for the promotion of the best interests of mankind. The work is indeed a high monument, both of the philanthropy and perseverance of the author; and contains, in two very thick and closely printed octavo volumes, the result of much thought, and even profound meditation, accumulated no doubt through many years of patient study and observant converse with his fellow creatures. It is the rich out-pouring of a full mind; and if the exuberant tide occasionally overflows its banks, and bears down the reader rather by the mass, than the concentration of its waters, it may still be made to answer the most valuable purposes. The work, in fact, is a depository from which the learner and the teacher may equally derive important advantages; and it will be our object, before we conclude, to point out the use that may be made of the stores of Mr. Burnside, by those who are responsible, under God, for the improvement of the souls of others, as well as of their own.

A considerable accumulation of cogent practical remark, founded upon Christian principles, we consider as constituting the merit of "the Religion of Mankind." We are better pleased with it in this view than as a regular and digested

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work. It evidently bears the nature of a *levy en masse*, rather than of a well disciplined army, ranged in battle-array, under distinct and orderly commanders. We shall feel it necessary to allude to the frequent want of method and distinctness not only in the general arrangement of the work, but also, what is more to be regarded, in the conduct of particular arguments contained in it. The title itself does not altogether coincide with our ideas of close definition; such as the title to a work, if it pretends to any thing at all, should exhibit. On our first taking up "the Religion of Mankind," unacquainted with the author or his intentions, we thought we had to wade through some general discussions of religious principles, such as the liberalism of modern times would attribute to all mankind, under every modification of religious faith, whether as Deist or Christian; as worshippers of Jehovah, Jove, or Lord. Those, however, who from Mr. Burnside's title expect any such false liberality, will be much mistaken. Neither does the author mean to express by it those incorrect or inadequate notions of religion, which, on account of their generality, might with somewhat better reason, be denominated "the religion of mankind." The object of Mr. Burnside is, to show the religion of mankind, not as it is, *but as it ought to be*, and according to the definition which he himself gives of it in his Introduction, where he makes it mean one, or both, of two rather different things; namely, either those general principles of religion, which, whether taught by reason and confirmed by revelation, or taught by revelation and confirmed by reason, *ought* to constitute the religion of mankind; or else simply Christianity itself, but, stripped of those points on which

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pious men differ, and standing only in the nakedness of its *essential* principles, suited to the necessities of all mankind. This explanation of his title is at least as obscure and indefinite as the title itself. Nor can we think that the able work to which it is prefixed needed the adjunct of any paradoxical or ambiguous title to give it currency. Such technicalities in the outset could not, indeed, but be a detriment to a work embracing so very wide a range; being, in truth, a Series of Essays, illustrative of the entire grounds of Christian practice, and demonstrative of their agreement, when fully developed, with the dictates of plain reason and common sense. All the reasonings from daily experience, the analogies of human life, the arts of reproof, of tender expostulation, or friendly counsel, are within the compass of such a work, and are embraced with no mean felicity and address, in the pages of Mr. Burnside. His language in the development of his ideas, is for the most part clear, copious, and even nervous, though sometimes encumbered; and the author illustrates his multifarious subjects with a variety of figures and allusions, often very agreeable and well chosen.

The course of argument pursued by Mr. Burnside, required more explanation than he has given in his introduction; and perhaps, if he had simply denominated his work, with Mr. Locke, the Reasonableness of Christianity, and then thoroughly explained the grounds on which he intended to demonstrate its reasonableness, he might have helped the general effect better than by engaging his reader, at the outset, in an unnecessary discussion of a title. His object seems to be three fold, in reference to three several classes of mankind; the unbeliever, or pagan—the nominal Christian—and the true one. He presents himself indiscriminately to all, clad in the panoply of the Christian faith. To the infidel he is not backward to

prescribe the *belief* of the Scriptures; to the nominal Christian, their *practice*; and to the real believer, the *mode* by which *both* may be strengthened and improved. To the unbeliever he speaks of the various convictions of reason and conscience, which are to be found in the world, independently of revelation, and these he brings in confirmation of the doctrines of Scripture. To such persons he says, in substance, So many and strong are the opinions and feelings which you *must* admit, whether you admit the Scriptures or not, that you have no reason left for the rejection of revelation; more especially when an irrefragable body of external evidence is offered in its support. To the nominal recipient of the Scriptures, he advances a step by showing the extent of the religion he embraces, when he embraces that of the Scriptures; a religion, indeed, far purer and more extensive than he could have been taught by the conjectures of reason or the dictates of natural conscience, but yet in itself highly reasonable, as a whole, and most reasonably demanding to be consistently pursued. Lastly, to the labouring and aspiring Christian he points out those methods by which his object may be most fully attained, and by which he may make those advances in religion which, by the use of proper methods, are alike within the reach of all mankind.

These several classes will find in the present useful volumes abundant matter for serious meditation. We can scarcely tell to which they more eminently apply; and if each class would attentively weigh the judicious observations, the forcible appeals, the warm invitations, and awful admonitions which they contain, none could rise from them otherwise than impressed at least, and we should hope convinced, converted, or improved by the author's arguments.

That Mr. Burnside has, in fact, attempted something like an arrangement of his subject, with a

view to meet the several classes of persons above described, will appear from the following passage; in which also occurs something like a confession of the imperfection of his arrangement.

"This religion I wish to illustrate and apply in a Series of Essays, which, though apparently detached, are yet connected with each other. The first four are preliminary; for without the establishment of the positions which they contain, religion could have neither importance nor even existence. In a considerable number of those that follow, my object is to explode the false ideas of piety which are too prevalent in the world. The next class of them contains a reply to the many plausible excuses that are made for the want of personal religion. Afterwards, directions and encouragements are given to those who are solicitous concerning their eternal welfare. The concluding ones are addressed to the truly pious, according to the various relations and circumstances in which they may be placed.—Such are the general purposes of the arrangement, though it is possible that the Essays may not always follow each other in exact order." Vol. I. pp. vii, viii.

But it is time that we should turn from these too protracted remarks on the structure of the work to the work itself. The first four Essays exhibit a connected series on one subject, properly considered as fundamental to all religious practice; namely, the reality of a future state—the nature of that state—the danger of future misery—and the attainableness of future felicity. In placing the doctrine of a future life at the threshold of his work, Mr. Burnside follows the example of Bishop Butler, in his *Analogy*: and though it is true that the nature and attributes of God, and the duties of man, might have been revealed without a distinct reference to futurity, as Bishop Warburton and others have strongly contended was the case in the Jewish code; and though, on the other hand, a future life is by no means the *only* fundamental article in the "reli-

gion of mankind;" yet we cannot disagree with any arrangement that places this doctrine foremost; since an entire practical conviction of a future immortality, if rightly traced out into its consequences, and applied to the heart and conscience, must carry with it many of those practical effects which it is the object of Christian moralists to produce.

In the first of these Essays, the evidence of the future state is collected both from the "almost universal sentiment of mankind," which cannot reasonably be accounted for by collusion or imposture; and from the sacred Scriptures, (allowing them to be true,) which place it in various lights, and prove it beyond all denial. An addition is there spoken of as made by the Scriptures to the doctrine of the resurrection, as surmised by natural reason—namely, that there shall be a resurrection of the body as well as of the soul; and this, again, is supported by an appeal to reason and the analogy of nature. The doctrine of a separate state is then hinted at, both as a doctrine of Scripture and quite agreeable to reason and feeling. And the Essay concludes with the various impressions produced on the minds of men by a partial, as well as those which *might* be produced by a full, contemplation of the subject.

We think there is a needless refinement in this Essay, in alluding to the Scriptures rather as a book deserving attention than as demanding belief. Surely the whole weight of their testimony to a future state depends upon their being inspired: or at least, if we strengthen the argument for their authority by extracting from them a doctrine which agrees with the common sense of mankind, we must not turn again and assert the agreeableness of the doctrine to common sense upon the authority of the Sacred Volume. This would be arguing in a circle, without coming nearer the truth.

The present and three following

Essays contain a number of most useful, and often striking, observations on the future state, its joys and sorrows, the attainableness of the one, and our liability to the other. After describing a future state as naturally the grandest, the most splendid, and the most delectable of all objects, and accounting for the result, in fact, of reflecting upon it being usually languor, indifference, or aversion, Mr. Burnside proceeds to account for a middle sort of feeling, a kind of spurious pleasure which some persons take in this vast contemplation.

"On this ground, it is more than questionable whether the serenity, courage, and even pleasure, with which some contemplate the life to come, and the expectation of quickly exchanging the present life for it, be not the effect rather of ignorance and presumption, than of reason and reflection. They see themselves advancing towards a foreign shore, without apprehension, perhaps with eager desire and even transport, particularly if their vessel, having been long violently tossed and dreadfully shattered, seems almost on the point of sinking. They think of the evils they shall escape, not of the evils as great, if not greater, which they may have to encounter on landing. They fancy they shall find a country as agreeable and advantageous as their own, if not far better, and that a kind reception from the Ruler awaits them; when in truth the manners and delights of the new region may prove hostile to their feelings, and, considering what has happened before between them and its Sovereign, they may possibly experience a dungeon and punishment." Vol. I. p. 15.

Two previous observations, on the reality of a separate and sentient state of the soul after death, might be well worthy the consideration of those who doubt the doctrine on the grounds of certain alleged impossibilities.

"Since all had been ignorant of a resurrection—the doctrine of the soul's surviving the body at death, of its continuing to exercise its power, and of its retaining its sensibility in a separate state, must, before the Christian era, have experienced a reception almost

universal, since the existence of a future state was almost universally admitted. Besides the great mass of the public in different countries, by far the greater part, I believe, of the learned, the philosophical, and the virtuous, retain the old opinion; nor do I see any reason why they should depart from it. That a body is not necessary to the existence, the activity, or the capacity of a spirit, either for enjoyment or suffering, cannot be doubted, without doubting at the same time the existence not only of angels good or bad, but the being of a God." Vol. I. p. 9.

Again :

"However insensible the soul may be contended to be of the long interval elapsing between its falling asleep at death, and awaking at the last day, the survivor on earth is fully aware of the interval; and, if he be a man of piety, will feel both his consolation and his spiritual improvement much diminished, by the idea of pious relatives and friends being after their decease so long detained from the bliss that awaits them. The apprehension of such a delay is adapted to cast a gloom over the mind of the dying saint himself. As to the wicked, it may easily be conceived that the idea of having their punishment so long deferred, however incapable they may be of enjoying the interval from unconsciousness of it, will dispel a part of the horror of their situation, since they are glad to catch at the least twig for protection, and to fly to the merest shadow for comfort." Vol. I. pp. 10; 11.

The animated speculations on the joys of heaven, in the second Essay, we would gladly extract but for their expansion: we shall also omit their counterpart, in the description of the sufferings of the lost. Both are wound up with the following remarks :

"There may be, in fine, sources of misery, as well as of happiness, with which we are totally unacquainted, and which it is possible that the Deity may see it necessary hereafter to open for the punishment of sin. The 'joy of your Lord,' and, on the other hand, 'the wrath of God,' together with many other phrases used in the Bible, seem to indicate that this will actually be the case. But in speaking of the punishment of the wicked, I have chosen to confine the statement chiefly to the

withholdment of good on the part of the Deity, and the want of his interference to prevent or remove evil. The account, on this limited plan, is sufficiently alarming; and its reasonableness or credibility is less liable to be called in question by those who believe at all the existence of future misery. With regard to those who treat the idea itself as utterly improbable and even absurd, I must observe once more, that they oppose not only the Bible, but the general opinion of mankind, both in civilized and in uncivilized countries. The antediluvians thought the idea of a deluge that should destroy nearly the whole human race, repugnant to the Divine mercy: yet it came to pass, notwithstanding their immense number. *It is probable that the present sufferings of individuals and of nations, especially in some cases, would be treated as chimeras on the same account, if they existed only in prediction, and not in reality.* Vol. I. pp. 44, 45.

This reasoning is abundantly confirmed in the Essay, which follows, on the danger of future misery; where, with a most successful appeal to the analogy of human proceedings, the various classes of mankind are fearfully pointed out, who, in spite of all arts of self-deception, may be considered as in danger of incurring banishment from the presence of God: and more particularly, the hopes, derived from the mild mercies of the Gospel of Christ, are strongly turned against those who use them as an encouragement to sin; and are made to appear their most alarming aggravation of guilt.

The fourth Essay exhibits more prominently the Christian system: and here Mr. Burnside seems to have forgotten all his argumentative scruples, in too soon making use of the infallibility of the Scriptures, when he comes to prove the attainableness of future felicity, and to find, that nothing *can* establish it except the hopes of an atoning sacrifice and propitiated Deity; a renewing Spirit, and salvation by grace. These points are drawn out, if not in the most logical, yet in a very edifying manner. The author shows himself, on the above

important topics, an orthodox Christian, holding that class of opinions which, we know not with what propriety, has been denominated moderate Calvinism; but, with a largeness of mind we should have expected as almost necessary to his plan, virtually placing all mankind within the reach of this salvation, as much as if no particular decree existed on the subject. The following passage will show how exactly two sensible minds here meet at the same practical point, though setting out from opposite directions. Every person knows Bishop Butler to have been no Calvinist. His celebrated chapter on "Necessity, as influencing Practice," admitting, for the sake of argument, the doctrine of necessity, proves that it can properly have no influence on a man's actions; and Mr. Burnside, when he comes to enumerate the sources of fear lest we lose our endeavours after future felicity, has the following remarks:

"One ground of fear is, the fact contained in Scripture of some being chosen and predestinated to salvation, while others are represented as being no less peremptorily 'ordained of old to condemnation.' Hence the apprehension of some individuals is, that they may possibly be in the number of the 'reprobate,' in which case no exertion or self-denial on their part could avail them in the least. It is, however, as possible that they may not be of that awful number; and why should they, by neglecting to 'flee for refuge to the hope set before them,' furnish a proof which would not otherwise exist, of that hope not being intended for them? Where persons are really apprehensive of some great evil ready to burst upon them, it is usual for them promptly to improve to the utmost of any measure of safety that may present itself, and not to waste their time in considering how many chances there are against their escape.

"Another ground of discouragement relative to the pursuit of eternal salvation and happiness is, that the existence of real piety originates in the power and good pleasure of the Deity; from which fact it is inferred, that all

human efforts necessarily become uncertain in their effect. This cause of fear is not unlike the former, which originates in our ignorance of the Divine purposes. Of course, the answer already made will apply here. There is as much reason at least to hope that God will 'work in them to will and to do,' as to fear he will not. Let them try. The worst that can happen is, that they may lose their labour; and to counterbalance that evil, they will have to recollect, that their ultimate ruin was not rendered certain by fatal neglect. The objection to exertion would certainly have no weight with them, were the suffering or the loss to be avoided of a temporal nature: why should it have force in a case where an infinitely higher interest is at stake? Let them recollect, that the same Being on whose operation the beginning, progress, and completion, of piety depend, has given them directions to follow, and injunctions to obey; that he has even 'promised to give the Holy Spirit to them that ask him.' Let them not omit doing what they have power to do without the possession of pious principle, merely because they do not know the limits of that power. Let them not, by their neglect, convert the want of Divine influence from a misfortune into a crime. Let them rather consider the knowledge with which they are favoured of these counsels and exhortations, as the sign of a merciful disposition in the Deity." Vol. I. pp. 85, 86.

To all this, most "moderate Calvinists" would add, that the desire and the effort to turn to God, was in itself an argument against supposing that the inquirer was not elected; since the very evidence of election is its fruit, displayed in repentance, conversion, and newness of life: and these beginning to exist, there could be no ground to despair of their recipient being included in the covenant of Divine mercy.

The next class of papers proceeds from Essay V. to Essay XIX. These, we presume, are referred to by the author, when speaking of "considerable numbers that follow," which are "to explode the false ideas of piety too prevalent in the world." Their titles are as follow:—

"Essay V. On abandoning the Concerns of Eternity to Chance—VI. On Virtue, unconnected with Piety—VII. On splendid Virtue, unconnected with Piety—VIII. On Benevolence, unconnected with Piety—IX. On Devotion merely external—X. On a mere Assent to the Articles of the Christian Faith—XI. On professing Repentance at the Close of Life—XII. On external Reformation—XIII. On occasional and transient Professions of Piety—XIV. On Artificial Substitutes for Piety—XV. On Pretensions to Piety, unconnected with Virtue—XVI. On the different Degrees of Wickedness—XVII. On Infidelity—XVIII. On the Culpability of Error in Religion—XIX. On the Nature of true Piety." Vol. I. pp. xiii, xiv.

We have no disposition to be brief in our remarks or our extracts, either here or in the other classes, but what arises from the impossibility of being diffusive. The first of this class we should select as affording a very fair specimen of Mr. Burnside's peculiar manner and cast of mind, and as yielding scope for that forcible appeal to common sense and the ordinary analogies of human life by which his work is so particularly marked. Amongst many passages equally good, we may extract one which, if not exhibiting all the terseness and simplicity of Paley, may yet bear a general comparison with his interesting and *home* style.

"Suppose a man, owing to an extraordinary circumstance, sailing on the ocean for some distant and unknown region;—will he quietly take his chance whether he shall be landed in a pleasant and fruitful country, among a civilized and humane people? whether he shall arrive in a dreary desert, or among cannibals? Will it satisfy him that there may be in reality no such country or people as the latter, notwithstanding strong rumours to that purpose; or that the ship on board of which he is, may possibly take him to the former, when there is at least as much likelihood of the one happening as the other? Will he, aware of the suspicions and contrary opinions existing on the subject, pursue his voyage with unconcern, and without any lasting emotion recollect that it will soon terminate, he knows not how soon! Will the same indifference continue, if

he has understood that on landing at the wrong place he will be unable to retrace his steps and to re-embark? Will he be deaf to the warning voice of other vessels, urging him to change his course, as they themselves had done from a strong conviction of their danger? or will he content himself with asserting doubts of the facts which he hears stated, but never takes the trouble to investigate? No such case as that which has been described was perhaps ever realized. We have heard of ships driven by stress of weather towards a rocky coast, and of shipwrecked seamen attempting to land in a country reported to be inhabited by merciless savages: but in both these cases, their conduct was the effect of necessity, and Providence interposed in their favour; the one finding themselves in a secure port, instead of being dashed to pieces, and the other, far from being devoured by their fellow men, receiving from them every mark of hospitality and benevolence. Whether the Divine Being, however, would equally interpose in favour of persons who should voluntarily run similar hazards, will not unreasonably admit of a doubt." Vol. I. pp. 98,99.

The same point is subsequently urged; and it is ably demonstrated, that "indifference, under such circumstances, would be absurd, even were the man, upon whom the Lord will at last rain fire and brimstone and an horrible tempest, to see as little cause to blame *himself* on account of the tremendous calamity, as for a high wind by which his property and his person may be seriously injured in the world." The difficult and delicate point, of asserting the superior wisdom and consistency even of the infidel over "the thoughtless sinner, the inattentive religionist, or the gay and superficial sceptic," is well drawn out and guarded from misapplication.

Mr. Burnside is possessed of one great and leading excellency; in which, perhaps, the practical writers of the present day are progressively advancing to an eminence almost unknown since the times of Baxter and Owen, of Reynolds,

Taylor, and Tillotson, (with the last named of whom Mr. Burnside might, in *some* respects, bear an apt and honourable comparison;) namely, a careful analysis and exposure of the ordinary and mischievous workings of the heart of man against religion. We should suspect that the author has conversed much with mankind on their religion, before he wrote on the subject; and in few works perhaps, on the whole, is the trite and vulgar refuse of the human mind, which is all that too many offer at the shrine of a pure and heart-searching God, more effectually swept away with sound and manly, and often original, argumentation, than in the pages before us; more particularly in the several Essays of the class at present under consideration. We are only apprehensive in the perusal of the Essays, as well as in the enumeration of their titles, that too great a degree of sameness, and even repetition of subject, if not of remark, might strike the reader. And we must repeat the suggestions already made, of the propriety of a different and clearer arrangement of the Essays; that one subject might more immediately seem to arise out of the other, and the reader be insensibly drawn on from point to point, till, like the fabled monarch, he has reached the completion of the thousand and one nights.

The following is a passage from the Essay on Splendid Virtue, unconnected with Piety.

"The river which abundantly fructifies a country, may very naturally awaken curiosity concerning its source; and travellers may, without the charge of laborious idleness, take difficult and hazardous journeys to discover it. But the source itself possesses no extraordinary merit in giving rise to a stream which gushed out naturally and with a force that could not be restrained. These observations will, I think, apply to all those great and happy results of natural endowment, where little or no pains are taken to direct its course, and to distribute it through proper

channels, that its benefits may be as much multiplied and extended as possible, or at least to prevent its doing mischief by taking a wrong direction. The non-improvement, and especially the abuse of talent, reminds us of the noble and generous instincts in some animals, for which their Maker, and not they, is to be praised, and which, to make them truly serviceable, or at least not injurious, must be placed under the government and control of human reason. It is happy where great endowments, abandoned to chance, continue moving, like the planets in their orbits, with useful, though unconscious, magnificence and splendour; but it will not be owing to the wise and good conduct of their possessor, if they do not deviate from their course, and prove materially detrimental." Vol. I. pp. 133, 134.

Of the other Essays in this class, the tenth, on a mere Assent to the Articles of the Christian Faith, somewhat disappointed us; promising the discussion of a state of mind under which a large proportion of the Christian world are found; and giving us little except a few, not very recondite, rules for converting nominal into real assent. The Essays on the different Degrees of Wickedness, on Infidelity, on the Culpability of Error in Religion, we consider, on the other hand, amongst Mr. Burnside's happiest efforts. In the first, he well compares the maxim of the Stoics, that "all sins are equal," with that of St. James, that "to offend in one point is to be guilty of all;" and points out the proper guards and uses of the Scripture doctrine. The topic is doubtless hazardous: and the author is more successful in showing the use of it for humbling conceit, than in guarding it against the abuse that may be made of it, as if it sanctioned indifference to the commission of great crimes. In the Essay on the Culpability of Error in Religion, we think the following passage questionable, and indicative of a little rashness, which occasionally betrays itself amidst the bold and forward marches of Mr. Burnside's pen.

"I would not, indeed, have it to be thought, that with a view to the promotion of pious affections and habits, certain propositions are to be admitted for the purpose of meditation, that have no foundation in truth; that we are called upon to entertain worse notions of our character, our condition, and our powers, than is agreeable to fact; or that it is our duty to acknowledge that we are more indebted to the grace of God, than is really the case. At the same time, I must observe, that no injury could possibly result from such misconceptions, supposing them to exist: whereas, on the contrary, should the sentiments having the opposite tendency prove to be errors, and founded in guilt, they would be of no ordinary magnitude and danger." Vol. I. p. 364.

That no injury could possibly arise from *just* views, however great, of the grace of God, and the corruption of man, we readily allow. But we cannot regard an over-wrought abjectness in the view of man's depravity, or an undue recognition of Divine grace—for example, supposing it wholly arbitrary and irresistible in its operations—as without any "possible result of evil," or even without evils of "no ordinary magnitude and danger." It would be neither for us nor for our author to say, which of the two errors is most pernicious; to assert that we are incapable of working out our own salvation with fear and trembling, or to deny that it is God that worketh in us, of his good pleasure, both to will and to do.

The Essay on Infidelity has our fullest approbation. It contains a most serious, argumentative, yet highly practical, appeal to, we fear, a very numerous class of persons, and is quite worthy the talents and piety of the author. It attaches itself to more individuals than at first it might seem to aim at, by means of an opening affirmation with which we entirely concur.

"I may affirm, without breach of charity, that among the professors of Christianity themselves, the number is by no means small, of those who, whatever their faith in the Old and New

Testament may be in a calm moment, instantly adopt the sentiments and language of unbelievers, whenever any doctrine or precept is cited in opposition to their practice. Observations, therefore, on the divinity of the Scriptures, are irrelevant in much fewer instances, than they appear to be at first view. I cannot but think, that even true believers will not find the subject altogether unprofitable, considering the difficulty they sometimes experience in replying to the objections and arguments of opponents, and more especially how often they are harassed by temptations to unbelief when duty calls for self-denial, and affliction for patience." Vol. I. p. 324.

But, as applicable to infidels, as well as to all religious opinionists, whether right or wrong, we may turn to the next Essay, on the Culpability of Error in Religion, for a pretty full extract; which will give a specimen of Mr. Burnside's reasoning and *searching* powers in the consideration of human motives and human claims. He is discussing the point of a supposed difference of judgment in two persons respecting any scriptural doctrine. Who is to decide? Rather, to whose judgment will either party choose to submit? The difficulty of any external appeal being stated, he proceeds—

"Let this appeal, then, be made to the internal judge, who resides in every one's breast. Let it inquire whether the person has ever compared the religious tenets in which he was educated, or which he adopted in mature life, with the Scriptures; whether he ever read his Bible, at least with care and diligence: whether he ever examined the objections and arguments of his opponents: whether he endeavoured to discover, not to dictate, the sense of Scripture: whether in his researches he made proper allowance for the undue influence which the contrariety of the book in question to many of his inclinations and modes of conduct, might probably have on his judgment: and whether, in fine, he has been in the habit of praying with solicitude for the assistance of the Divine Spirit to lead him into all truth. If conscience should, upon making these inquiries, find itself

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answered in the negative, it could not justly appear severe in pronouncing an unfavourable sentence. The person might, agreeably to the opinion of his adversaries, actually be in an error, and then he would be culpably so; or if he were not in an error, he would deserve to be in it; nor would he have any good reason for supposing he was not mistaken.

"But conscience may perhaps see reason for a more agreeable decision. In that case, is the individual infallibly correct in interpreting a particular portion of Scripture? By no means: but it will follow, that if he is mistaken, his mistake is not culpable. It appears, therefore, that though of two contrary opinions one at least must inevitably be wrong, the holder of it may be as free from guilt, as he who maintains the truth. The possibility of this, I believe, is universally admitted. Hence people who entertain very different ideas on certain points of doctrine, the constitution of the Christian church and positive institutions, feel mutual esteem for each other, as having equally aimed to arrive at Divine truth, though they in the end formed such various conclusions. They see nothing in their respective life and conversation, or in their application of religious principles in which they agree, to warrant an unfavourable opinion of each other. The error, whichever party it lies with, is not of the heart, but of the head; or if the disposition be in fault, the fault is not incompatible with general uprightness of character, and is inseparable, perhaps, from the best of men on this side the grave." Vol. II. pp. 351, 352.

"I have hitherto proceeded on the ground, that a man's own conscience possesses exclusively the right of arraigning the state of his heart in determining the sense of Scripture, and that he would be warranted in charging another who should assume this authority, with arrogance and uncharitableness. But I must now observe, that there is a case in which, I conceive, he will have no reason to complain of any undue liberty taken by his antagonist; namely, the case in which his external conduct is liable to reproach. A person of this description can scarcely be supposed to have any ideas of the word of God that are worthy to be named principles. If he holds any set of tenets which he calls scriptural, he must have derived them not from his own study of the

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Bible—a kind of book by no means adapted to his taste—but from contingent circumstances; and his reason for retaining them is probably confined to the force of education, and the influence of connexions in life, of fashion, or of interests, in conjunction with their imagined reconcileableness to his corrupt habits and manners. If, then, his notion of the principles inculcated in Holy Writ should happen to contradict those of his neighbour whose character is irreproachable, he ought not to be surprised, in the course of controversy, to find doubts entertained concerning his diligence and impartiality. The only wonder is, that his neighbour should consider such a discussion with him at all advisable or useful. It signifies nothing to correct his religious opinions, supposing them to be erroneous, relative to certain subjects at least, while his morals continue bad. At the same time, it is possible that a man may 'hold the truth in unrighteousness.' In this unhappy case, his opponents would act wrong in condemning the opinions themselves on that account, as they might easily find others professing the same principles, who live agreeably to the truth. Yet he could not charge them with acting wrong in that instance, and still less could he blame his injured and afflicted associates for affirming, that, with all his pretensions to knowledge and faith, he really possessed neither the one nor the other." Vol. I. pp. 353, 354.

A somewhat striking analogy follows, to prove that *internal* religion may be taken as a criterion of qualification, as well as *external* conduct, if the standard of that internal religion be assumed on a broad and undeniable point, such as general feelings of piety towards God; which he illustrates by the return that would be expected towards a prince, to whom we might be indebted as we *are* to God; and he shows how clearly the internal religion of many might be disproved, did we measure the conduct of men towards God by what would be their conduct to a princely benefactor upon earth. The whole character of this Essay illustrates the author's generalizing views in delineating the religion of mankind; and we will not say that here, as

elsewhere, his reasoning might not too readily lead, by abuse, to a truly latitudinarian spirit—we mean such a one as should be incompatible with those safe and even necessary social prepossessions which bind together members in the same religious community, and maintain the discipline of each particular church. We doubt whether the frequent depth of his speculative mood will always fasten his doctrines with a sufficient practical effect in the minds of those who think little and feel much.

The Essay on the Nature of true Piety, which closes the present series, reiterates some preceding observations of an analogical nature, to illustrate what is described as the definition of true piety: namely, *the existence and prevalence of a right disposition towards God*. We scarcely know how this Essay comes to appear in such company as those that precede it. It belongs clearly to a different class: and the "truly pious" must certainly feel shy in the same apartment as the unbeliever, the virtuous without piety, the pious in profession without virtue, &c. The following passage opens widely the gates of mercy and religion to mankind.

"Having thus explained the definition of true piety, we are enabled to account for certain facts relative to it, which before seemed exceedingly mysterious. High and rare as the accomplishment appears, the disposition may as easily be supposed to occupy the breast of a child, as that of an adult; to exist in the man of slender capacity as well as in the greatest genius; in the illiterate as well as in the learned. Such a disposition cannot indeed show itself, till age unfolds the faculties, knowledge enlarges the understanding, and circumstances afford opportunity for speech and action. Yet the turn of mind which gives rise to a certain course of action, and facilitates its progress, exists prior to it; nor would it lose its existence or tendency, though it should never have an opportunity of manifesting itself in this world. The pleasing opinion, therefore, concerning the departed spirit of a child dying in

infancy, that it is instantly admitted into the abodes of bliss, notwithstanding it could never profit by any means of religious instruction, or evince to those around it the existence of 'some good thing toward the Lord God of Israel,' is far from incredible, even though we take into view the necessity of a taste suited to the nature of celestial felicity, in order to its possession and enjoyment. At the same time, whenever this divine principle exists in the heart of a babe or suckling, undoubtedly as reason expands, and growing years enable it to communicate its ideas and feelings, it will lisp the praises of its Saviour, and 'seek the Lord God of its fathers.'" Vol. I. pp. 375, 376.

We cannot promise even a general idea of the present, or of any succeeding, Essay in either volume. Our object, in the extracts and remarks hitherto made, has been to exhibit to our readers the nature of Mr. Burnside's style, both of thought and expression; and by the time we have given the remaining catalogue of his Essays, we trust they will be fully acquainted with the general plan and tenor of his volumes.

The next series, which concludes the first volume, seems to correspond with the author's introductory designation, as containing "a reply to the many plausible excuses that are made for the want of personal religion." The subjects are as follows:—

"Essay XX. On the Imperfections of the Truly Pious—XXI. On the Peculiar Disadvantages under which some labour with regard to Piety—XXII. On the Difficulties attending the Study of the Scriptures—XXIII. On the Religious Differences among the truly Pious—XXIV. On the Number of the Irreligious—XXV. On the Influence of Fashion in Religion—XXVI. On the Compatibleness of Piety with intellectual improvement—XXVII. On the Compatibleness of Piety with Active Life—XXVIII. On the Compatibleness of Piety with Pleasure—XXIX. On the Compatibleness of Piety with different Circumstances and Ranks in Life—XXX. On the different Kinds and Degrees of Piety—XXXI. On the peculiar Circumstances and Number of the Pious—

XXXII. On the peculiar Happiness of the Pious." Vol. I. pp. xv, xvi.

The next class contains "directions and encouragements to those who are solicitous concerning their eternal welfare." There are two Essays only under this class.

"Essay XXXIII. On the Mode and Means of becoming Pious—XXXIV. On the Difficulties attending the Commencement of Piety." Vol. II. p. v.

The last class, which is addressed "to the truly pious according to the various relations and circumstances in which they may be placed," extends from Essay XXXV. to Essay LX.

"Essay XXXV. On the Evidence of true Piety in ourselves—XXXVI. On the Evidence of real Piety in others—XXXVII. On the ordinary Sources of Temptation—XXXVIII. On the Temptations of Evil Spirits—XXXIX. On the Uses of Temptation—XL. On the Guilt of yielding to Temptation—XLI. On the Means of overcoming Temptation—XLII. On the Declension and Revival of Piety—XLIII. On the Preservation and Improvement of Piety—XLIV. On Presumption in Religion—XLV. On Religious Despondency—XLVI. On Improvement in the Worship and Service of the Deity—XLVII. On Improvement in Christian Principles—XLVIII. On Improvement in Christian Obedience—XLIX. On Religious Conversation—L. On Austerity—LI. On Frivolity and the Love of the World—LII. On the Testimony of a Good Conscience—LIII. On Reputation—LIV. On Bigotry—LV. On Liberality of Sentiment—LVI. On Efforts for promoting Benevolence and Piety—LVII. On the Connexion between Piety and Patriotism—LVIII. On Religious Abstraction—LIX. On Weariness of Life—LX. On the Dread of Death." Vol. II. pp. v.—vii.

The whole is closed with an appended Essay on the Importance of Learning to the Christian Minister. This paper is marked by strong reasoning and discriminating powers; and indeed so much is there throughout the whole work of sound ratiocination, of original remark, of research into the hidden sources of human action, and of just religious

sentiment, that we were at a loss where to begin; or, having begun, where to finish our observations.

We are disposed, however, to quote one further set of extracts, taken from the last class of Essays; namely, those more immediately addressed to the truly pious, under their various relations and circumstances. Our readers will have perceived a sequence of Essays from the thirty-seventh to the forty-first, on the important subject of **TEMPTATION**. We here find ourselves in the centre of a very wide range of scriptural instruction and experimental religion, addressed to those who may be regarded as feeling most deeply interested in both. Much of this part of the work is applicable to ordinary pulpit exhortation. For the benefit of our clerical readers, we might proceed, for example, to sermonize the thirty-seventh Essay as follows. Suppose the text to be, "Lead us not into temptation." The audience would then be directed from this Essay to an edifying enumeration of "the *sources of temptation*." Temptations will be found to arise, 1. From *things*;—2. From *persons*, that is, our fellow creatures,—the openly wicked; insidious writers; in general, irreligious performers on the stage of life;\* mere pretenders to personal religion; and friends as well as enemies;—3. From *ourselves*: including generally, the bodily appetites and passions; pro-

pensities and antipathies; and also a neutral state of the mind. Under this last head, we present the following extract.

"On these grounds, I cannot but consider it possible for the mind to have bad propensities and antipathies naturally, as well as to contract bad habits; and shall therefore speak of them as forming a distinct source of temptation. Nor let it be supposed that this danger regards only some of the human race, on account of a particular perversity of inclination that is evil in its tendency, not existing in all. There is one case of constitutional depravity, which unhappily concerns every individual of the species; those whose bias to virtue is the strongest and most uniform, as well as those whose natural disposition is most remarkable for vice. It will readily be conjectured that I refer to the unhappy state of the mind toward the Deity, which discovers itself in us all as soon as we are able to speak or think concerning him. The propriety and use of **RELIGION**, and even its necessity, are generally admitted among the nations of mankind, whether ancient or modern. Yet who can deny, that there is as general an unwillingness to do justice to the infinite excellences and merits of this all glorious Being; to acknowledge and improve the manifestations afforded of him in his works; to inquire whether he has furnished any other communications of himself; to examine the contents of that book which is owned to be a Divine revelation, and to see what representation it makes of our character and prospects as individuals respecting the world to come—whether any alteration be necessary—if there be, of what nature, and by what means it is to be effected. It is too much the fashion to take it for granted that attention to the temporal interests of our neighbour, and to our own, is the principal, if not the only duty required of us by the Divine Being, and that external acts of religious worship are alone essential to piety. Even these are reluctantly and sparingly performed by multitudes, if not disregarded altogether. Disposed as many may feel to question the truth of the assertions, that 'they are become unprofitable'—'there is none that doeth good'—'their throat is an open sepulchre, and their feet swift to shed blood,'—as applicable to themselves, it will be dif-

\* We do not strongly notice the *pan-tomimical* allusions with which this simile is followed; because, in general, Mr. Burnside is tolerably exempt from those offences against good taste, to which a free play of the imagination often leads. Further on, in Essay XLIV., a most extraordinary piece of information in natural history is made the subject of an entire note, namely, That "the monkey is doubtless void of reason, but not more than the owl." We should certainly recommend, in a future edition, such notes to be printed; as are the annotations in some Bibles, so low down in the page as to be cut off in the binding.

ficult for them to deny, that respecting their original character, they did 'not understand or seek after God,' and that they had 'gone out of the way.' In vain it is alleged that in the foregoing description the individual making it represents his own experience to be that of mankind at large. Not only the profane, but those who treat religion with decorum, at least many of them, plainly show, by the manner in which they entertain serious discourse on religious subjects, when introduced by others, and their own silence on those subjects, that they secretly 'say unto God, Depart from us; we desire not the knowledge of thy ways.' There are, it is true, among people professing different modes of religion, not a few who really love God; but almost all of them will acknowledge that they well recollect when they were differently minded, and without a dissenting voice they will admit with shame and sorrow, that they have not yet 'attained, or are already perfect.' Vol. II. pp. 87, 38.

Our preacher, we may now suppose to proceed, in a second discourse, to one particular source of, or rather agent in, temptation, and to speak "on the temptations of evil spirits." This follows in Essay XXXVIII.; but panting time would toil after us in vain, were we to attempt even the anatomy of this discussion, perhaps too metaphysical for the pulpit, but in itself, and to the general reader, highly important and instructive.

The *third* sermon of our preacher would embrace, we should reasonably apprehend, what comes *last* in Mr. Burnside's Series, namely, "the means of overcoming temptation," contained in his forty-first Essay. Here the approximate text is suggested at the end of the Essay; "Blessed is the man that endureth temptation," &c.; or, "To him that overcometh," &c. Some preliminary observations of admirable use occur respecting the training up of children, so as far as possible to fortify them for the after struggle against temptation.

From this topic, the preacher proceeds to one *general* direction,

for those who have grown up into life; namely, the practice of *habituall industry*. We all know from our infancy who it is that "finds mischief for idle hands to do:" and therefore this preliminary antidote against Satan's devices cannot be too strongly recommended. But to descend to more particular measures, 1. Observe the tendency of your constitutional bias or disinclinations; 2. Call in the assistance even of inferior considerations; 3. Review the examples of other persons; 4. Take the whole armour of God, consisting generally of motives drawn from that ample depository, the word of God; but to be especially and profitably expanded into the various pieces of armour mentioned by the Apostle, in his Epistle to the Ephesians; 5. The possession and cultivation of a holy principle; 6. Supernatural means—such as the ministry of good angels, and, most especially, the direct interposition of God himself. The conclusion of this admirable, though somewhat desultory, Essay, we are tempted to transcribe.

"No one can duly reflect upon the ample provision thus made by the Divine Being for our security against the incentives to the neglect or violation of duty, and for our success against them, without the strongest emotions of admiration, gratitude and joy. Every pretence for inactivity or dejection, on the ground of insuperable obstacles, is removed. Final victory cannot be wanting to any one, who is not wanting to himself. Too many, it is to be feared, will fail at last; but the failure will be imputable, not to the inefficacy of the means, but to their not being adopted or persevered in—not to the refusal of Divine assistance, but to its never having been sought. The withholdment of it, for wise and good reasons, when unsought, may in one case, though not in another, be a subject of lamentation, but not of censure: it debars the loser from cause to praise the Deity, but it does not preserve him from a just cause to blame himself.

"He who has profited in the course of the spiritual combat by the different

means of resistance and success that have been noticed, will not ascribe that praise to himself, which is due only to Divine Providence and grace. If, prior to his conversion, he was suffered to fall into 'many hurtful lusts,' he ought to view himself as 'a brand plucked out of the fire.' If, on the contrary, he was 'preserved in Christ Jesus till he was called,' he should remember, that it was God who 'kept him from evil,' and withheld him from sinning against him. If, since his profession of religion, he has been permitted to fall openly and scandalously, it was Divine grace that raised him up again, having 'restored his soul, and led him in the paths of righteousness.' If he has hitherto escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, it is God who hath 'held up his goings in his paths,' that his feet did not slip. This comparative degree of spiritual prosperity, however, by no means implies that he has no failures to lament, nor any lost ground to recover. The experience of every day teaches him the contrary, as noticed by conscience, if not by his fellow men. Since, likewise, he will never be exempt from danger on this side of the grave, interest, as well as gratitude to his heavenly Protector, will urge him to continue 'sober, watching unto prayer.'

"These acts of caution, diligence, and self-denial, the occasion for which is so incessant, and continues so long, tend to excite disgust and weariness. But beside the intervals of ease and enjoyment which mitigate the severity of the Christian's warfare, the certain and speedy prospect of ultimate success ought to prove a most powerful and never-failing stimulus to patience and activity. How great and necessary is the object for which he thus bears arms! How infallible is the triumph which he will shortly obtain! How glorious is the recompense he will receive! With what transport will he review the cares, the labours, and the sufferings, that have conducted him to so happy an issue! Many whom he recollects to have been long engaged in similar danger and conflicts, are now entered into peace, into rest, and into the joy of the Lord! He will follow them quickly, 'if he holds fast the beginning of his confidence, and the rejoicing of the hope firm unto the end.' 'Blessed is the man that endureth temp-

tation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.'—'To him that overcometh will I give to inherit all things; and I will be his Father, and he shall be my son.'" Vol. II. pp. 197—199.

Our preacher might be suffered now appropriately to proceed to another important subject, grounded on the sufficient assistance afforded us against temptation, namely, "the guilt of yielding to temptation." Here, as a text, might be taken, "Let no man say when he is tempted, I am tempted of God," &c.; and the subject would be, The removal of those vain excuses which all are apt to make to themselves for yielding to temptation; such as, 1. Ignorance; 2. Its suddenness; 3. General disadvantages and difficulties of situation or condition; 4, 5, and 6. Difficulties arising from the infinitely diversified forms of temptation; from the formidable power of evil spirits, as described in Scripture; and from the present state of conflict in the human mind itself. Many observations of great depth, as well as much liveliness, occur in the course of these several discussions: but we have room neither for extracting the passages we had marked, nor for offering the comments with which it might be fit to accompany them. We shall, therefore, only observe, in general, that the very discussion of some points intimately connected with human conduct, however ably and justly maintained, may be injurious to certain minds, which have been accustomed to the single, practical, and conclusive appeal for all moral and scriptural duty, "The Lord hath spoken." Such points we should of course be very far from recommending for pulpit instruction.

The concluding subject of address from our supposed preacher, would naturally fall in with Mr. Burnside's thirty-ninth Essay, "On the Uses of Temptation." Our

text for this would be, "Count it all joy when ye fall into divers temptations." But here we must beg leave to quit both our readers and our author: having brought them so well acquainted with each other, that we cannot believe any reason can remain for the former not pursuing the same train for themselves which we have commenced for them. We recommend them not to be content with our analysis, but to put themselves in possession of one of the most valuable depositories of moral and religious research which for some time we have had occasion to notice.



*The Christian and Civic Economy of Large Towns.* By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. VII. *On Church Offices.* Glasgow: Chalmers and Collins. 1821. price 1s.

ALTHOUGH the direct object which Dr. Chalmers has in view, in the Seventh Number of his quarterly papers, is not an object of any high interest with ourselves—inasmuch as the peculiar evils of which he complains in the present constitution of the Church of Scotland do not exist in the English Church—we are induced to confine our attention exclusively to this paper on the present occasion by several reasons. It will be sufficient, however, to burden our readers with only one of them; namely, the great extent of the subject treated of in the Eighth of these papers. Whilst we could not, on any account, consent to cripple our examination of the important topic to which we shall next come, namely, "Sabbath-schools," we were unwilling altogether to sacrifice the paper now before us to that topic; and a due attention to both was next to impracticable in one Number. It will be found, also, that the present Essay involves in it the discussion

of an important and fundamental question in the economy of morals, to which, for many reasons, we are desirous of drawing the careful attention of our readers.

Dr. Chalmers opens the paper before us by giving a brief description of the constitution of the Church of Scotland, which we shall extract, in order to put our readers in possession of the facts of the case.

"By the constitution of the Church of Scotland, it is provided that, in each parish, there shall be, at least, one minister, whose office is to preach and dispense the ordinances of Christianity, on the Sabbath, and to labour in holy things among the people, through the week; and elders, whose office it is to assist at the dispensation of sacraments, to be the bearers of religious advice and comfort among the families, and, in general, to act purely as ecclesiastical labourers for the good of human souls; and, lastly, deacons, to whom it belong, not to preach the word, or administer the sacraments, but to take special care in administering to the necessities of the poor." p. 249.

It appears, however, that in the course of time this constitution has suffered a material change; by which, in many instances, the office of deacon has been wholly absorbed in that of elder. The effect of this change is, that the elder, now, in many instances, exercises the joint function of elder and deacon—as elder, assisting the minister in his clerical duties, and, as deacon, dispensing those funds which have been raised, either by benevolent or compulsory contributions, for the benefit of the poor. The elder, therefore, now goes forth, not as the mere assistant of the incumbent, dividing with him his spiritual labours, but also, and chiefly, in a capacity analogous to that of overseer of the poor of the parish, sitting in judgment on the claims of applicants for relief, and assigning to each his portion of the parochial charities.

It is against this union of spi-

ritual and secular offices that the present Essay of Dr. Chalmers is mainly directed: and as the argument is, in some points, new; and, as usual with this powerful writer, conducted in a very masterly manner; we shall here allow him to speak somewhat at length for himself.

"Conceive, then, an individual to be associated with a district in the joint capacity of elder and deacon, and that, at the same time, its pauperism has attained such a magnitude and an establishment, as to have addressed itself to the desires and the expectations of a large proportion of the families. The argument must suppose him to be equally intent on the duties of each office, without which there is a defect of right and honest principle, on his part; and this of itself is a mischievous thing, though no exception whatever could be alleged against the combination of these two offices. It will, therefore, serve better to expose the evils of this combination, to figure to ourselves a man of zeal and conscientiousness, on whom the burden of both offices has been laid, and who is uprightly desirous of fulfilling the duties of both. There are many who are but elders in name, while deacons alone and deacons altogether in practice and performance; and this, of itself, by the extinction, as far as it goes, of the whole use and influence of the eldership among the people, is, of itself, a very sore calamity. But let us rather put the case of one who would like religious influence to descend from him, in the former capacity, and, at the same time, would like to acquit himself rightly among the people in the latter capacity: and we hope to make it appear that a more ruinous plurality could not have been devised, by which to turn into poison each ingredient of which it is composed—and that it is indeed a work of extreme delicacy and difficulty for an individual, on whom duties of a character so heterogeneous have been devolved, to move through the district assigned to him, without scattering among its people the elements of moral deterioration.

"He goes forth among them as an elder, when he goes forth to pray with them, or to address them on the subject of Christianity, or to recommend their

attention to its ordinances, or to take cognizance of the education of their children. There are, indeed, a thousand expedients by which he may attempt a religious influence among the people; and, in plying these expedients, he acts purely as an ecclesiastical labourer. And, did he act singly in this capacity, we might know what to make of the welcome which he obtains from the families. But they recognise him to be also a dispenser of temporalities; and they have an indefinite imagination of his powers, and of his patronage, and of his funds; and their sordid or mercenary expectations are set at work by the very sight of him; and thus some paltry or interested desire of their own may lurk under the whole of that apparent cordiality which marks the intercourse of the two parties. It were a great satisfaction, to disentangle one principle here from another; and this can only be done by separating the one office from the other. It were desirable to ascertain how much of liking there is for the Christian, and how much for the pecuniary ministration with which this philanthropist is charged. The union of these two throws an impenetrable obscurity over this question, and raises a barrier against the discernment of real character, amongst the people with whom we deal.

"But this combination does more than disguise the principles of the people. It serves also to deteriorate them. If there be any nascent affection among them towards that which is sacred, it is well to keep it single—to defend it from the touch of every polluting ingredient—to nourish and bring it forward on the strength of its own proper aliment—and most strenuously to beware of holding out encouragement to that most subtle of all hypocrisies, the hypocrisy of the heart; which is most surely and most effectually done, when the lessons of preparation for another world are mixed up with the bribery of certain advantages in this world, and made to descend upon a human subject in one compound administration. There is a wonderful discernment in our nature evinced by the Saviour and his Apostles, throughout their whole work of Christianising, in the stress that is laid by them on singleness of eye—and in the announcements they give of the impossibility of serving two masters, and of the way in which a divided state of the affections shuts and darkens

the heart against the pure influence of truth. Simplicity of desire, or the want of it, makes the whole difference between being full of light and full of darkness. It is thus that Christ refuses to be a judge and a divider; and that the Apostles totally resign the office of ministering to the temporal wants of the poor; and that Paul, in particular, is at so much pains both to teach and to exemplify, among his disciples, the habit of independence on charity to the very uttermost—denouncing the hypocrisy of those who make a gain of godliness, and even going so far as to affirm, that the man who had joined their society, with a view to his own personal relief, out of its funds, from the expense of maintaining his own household, was worse than an infidel. On the maxim that ‘my kingdom is not of this world,’ it will ever be a vain attempt to amalgamate Christianity with the desires of any earthly ambition; and this is just as applicable to the humble ambition of a poor man for a place in the lists of pauperism, as to that higher ambition which toils, and aspires, and multiplies its desires, and its doings, on the walks of a more dignified patronage. We are not pleading, at present, for the annihilation of pauperism, but for the transference of its duties to a separate class of office-bearers. We are for removing a taint and a temptation from the eldership, and for securing, in this way, the greatest possible efficacy to their Christian labours. We are for delivering the people from the play and the perplexity of two affections, which cannot work together, contemporaneously at least, in the same bosom. On the principle that there is a time for every thing, we should like a visit from an elder to be the time when Christianity shall have a separate and unrivalled place in the attention of those with whom, for the moment, he is holding intercourse; and that when the impression of things sacred might be growing and gathering strength from his conversation, there shall not be so ready and palpable an inlet as there is at present, for the impression of things secular to stifle and overbear them.” pp. 252—257.

Now it is evident, as we have already intimated, that the objection here alleged in the case of the Church of Scotland, does not lie against the Established Church of our own

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country. In the first place, we have no church-officer, who is called to the aid of an incumbent in the discharge of his spiritual functions, except the curate he may himself employ; the churchwarden being a mere watchman over the temporalities of the church;—and, in the second place, there is a lay officer, the overseer, to whom, with the vestry and churchwarden, the office of distributing the parish rates is assigned, and who has no connexion whatever with the discharge of ecclesiastical offices. The constitution of our church, therefore, as to those points, differs widely from that of Scotland. And we should not, ourselves, feel disposed to press the measure of separation as to temporal and spiritual objects to such an extent as to take from our clergy the distribution of the few parochial charities which now sometimes falls to them, or to drive them from the seat of presidency in parish vestries which has been lately assigned to them by Act of Parliament. We so far concur, however, in the views stated in these extracts, that we are inclined to regard these offices as demanding in their administration the most cautious vigilance at the hands of the clergy, because they will be found more likely than any other to compromise their clerical functions by investing them with a secular character, and to expose them to the risk of incurring the odium of their parishioners, and of impairing, in a proportionate degree, their spiritual influence.

The following passages will put our readers in still more ample possession of Dr. Chalmers's opinions on this subject.

“There are two different ways in which an elder may acquit himself of his superinduced deaconship: either in the way of easy compliance with the demands of the population, or in the way of strict and conscientious inquiry, so as to act rightly by the fund which has been committed to him. Take the first way of it, and suppose him, at the same time, to have the Christianity of

his district at heart, and what a bounty he carries around with him on the worst kind of dissimulation! Like a substance, where neither of the ingredients taken singly is poisonous, and which assumes all its virulence from the composition of them, what a power of insidious but most fatal corruption lies in the mere junction of these two offices! There is many a pluralist of this sort, who never can and never will verify this remark, by any experience of his own; because he has virtually resigned the better and the higher of his functions, or rather has not once from the beginning exercised them. But let him go forth upon his territory, in the discharge of both, and what a sickening duplicity of reception he is exposed to! What a mortifying indifference to the topic he has most at heart, under all the constrained appearance of attention which is rendered to it! With what dexterity can the language of sanctity be pressed into the service, when their purpose requires it; and yet how evident, how mortifyingly evident, often, is the total absence of all feeling and desire upon the subject, from the hearts of these wily politicians! How often, under such an unfortunate arrangement as this, is Christianity prostituted into a vehicle for the most sordid and unworthy applications—all its lessons no further valued than for the mean and beggarly elements with which they are conjoined—and all its ordinances no further valued than as stepping-stones perhaps to a pair of shoes. It is this mingling together of incompatible desires—it is this bringing of a pure moral element into contiguity with other elements which vitiate and extinguish it—it is this compounding of what is fitted in itself to raise the character, with what is fitted, in itself, and still more by its hypocritical association with better things, to adulterate and debase it—it is this which sheds a kind of withering blight over all the ministrations of the pluralist, and must convince every enlightened observer, that, till he gets rid of the many elements of temptation which are in his hands, he will never expatiate, either with Christian comfort, or with Christian effect, among the population.\* pp. 257, 258.

"He will find it utterly impossible to find access for the lessons of Christianity, into hearts soured against himself, and perhaps thwarted in their feelings of justice, by the disappointments they have gotten at his hand. It is thus that, by a strange fatality, the man who has been vested with a religious superintendence over the people, has become the most unlikely for gaining a religious influence over them—and all his wonted powers of usefulness, now worse than neutralized, have, by the positive dislike that has been turned against him, been sunk far beneath the level of any private or ordinary individual. There cannot, surely, be a more complete travesty on all that is wise and desirable in human institutions, than to saddle that man, whose primitive office it is to woo the people to that which is spiritually good, with another office, where he has to war against the people, on the subject of their temporalities. There may, at one time, have been a compatibility between these two functions, under the cheap economy of the old Scottish pauperism; but it is all put to flight by the shock which takes place between the rapacity of the one party and the resistance of the other, under a system of English pauperism." pp. 261, 262.

"Never was public functionary more cruelly hampered than by this association of duties, which are altogether so discordant. There is no place for the still small voice of Christian friendship, in such an atmosphere of recrimination, and heart-burning and mutual jealousy, as now encompasses the ministration of charity, in our great towns. To import the English principle of pauperism among the kirk-sessions of Scotland is like putting new wine into old bottles. It so mangles and lacerates an eldership, as to dissipate all the moral ascendancy they once had over our population. It is ever to be regretted that such a ministration as this should have been inserted between the two parties. No subtle or satanic adversary of religion could have devised a more skilful barrier against all the usefulness and effect of these lay associates of the clergy: and, as the fruit of this melancholy transformation, a class of men, who have contributed so much to build

\* There is something almost ludicrous in the frequent recurrence in this and other passages of the work before us, of the

word *element* in its mathematical sense, which diminishes, we fear, the force of Dr. Chalmers's argument.

up and sustain our national character, will be as good as swept away from the land.

"And the clergy themselves have received a vitiating taint from this pernicious innovation. They too have been implicated among the stout legalities of a business, now turned from an affair of the heart to an affair of points and precedents, where every question must be determined with rigour, and every determination be persisted in, with uncomplying hardihood. The minister feels himself translated into a new and strange relationship with his people, and is in inextricable difficulties about the character he should assume; for whether he moves in the style of an affectionate pastor, or puts on the stern countenance amongst them of a litigant with their claims, corruption will be sure to attend upon his footsteps; and he will either call forth the fawning hypocrisy of expectants, on the one hand, or be met, in soreness and sullenness of spirit, by the disappointed candidates for parochial aliment, on the other." pp. 263, 264.

We are anxious here to remark that, in the course of his reasoning, Dr. Chalmers always carefully distinguishes between the mischief of a clergyman's becoming the distributor of compulsory charities, and his being the dispenser "of those private means which he, in common with all other men, should lay out on charitable uses as God hath given him the ability." (p. 287.) It is the more necessary strongly to mark this distinction, because some persons have so far misconceived the drift of our author's reasoning, as to suppose that it goes to interdict the clergyman or elder from becoming the distributor of any species of pecuniary assistance to the poor. We have even heard of one or two excellent individuals who, alarmed by the above statements, have determined no longer in any way to combine temporal with spiritual assistance, or even to distribute their charities in the same place where they exercise their religious functions. In support of this, as we conceive perverted, view of the argument of

Dr. Chalmers for a separation of temporal and spiritual offices, they adduce one of the extracts already made. "It is well," he says, "most strenuously to beware of holding out encouragement to that most subtle of all hypocrisies, the hypocrisy of the heart, which is *most surely and effectually done when the lessons of preparation for another world are mixed up with the bribery of certain advantages in this world, and made to descend upon a human subject in one compound administration.*" But it is perfectly evident that Dr. Chalmers is here speaking exclusively of the impolicy of combining the administration of *legal or compulsory* relief, (official duties, in short, corresponding with those of our overseers of the poor,) with the performance of spiritual offices; and thus far we conceive his reasoning is incontrovertible. He seems to us to prove, in the most convincing manner, that no minister of the Gospel should invest himself with the distribution of those funds to which the poor have a claim, or which, as in the case of the poor's rate, they have come to consider rather as *their own property* than the property of those who distribute them; but that he should leave the discharge of such duties to others. It is obvious that in this case, as in that of filling the office of magistrate, he becomes rather the functionary of *justice* than the promulgator of *mercy*.

Surely, however, it is a most incorrect use to make of such an argument, to infer from it, that, if a minister means to secure a pure and spiritual ascendancy over his people, he must go forth to his cottages with a resolution to distribute among them no pecuniary relief or assistance of any kind, lest the cupidity of the human heart should be awakened, and the cottager should have his mind fixed on the anticipated shilling, when the ear is professedly lent to the pastoral address.

Those who would maintain that the reasoning of Dr. Chalmers leads fairly to this conclusion, must have forgotten the whole train of his previous remarks on the blighting effect of compulsory relief on all the kindly feelings both of the giver and receiver, and on the influence, in calling forth the affection and gratitude of the recipient, of aid given in the spirit, and prompted by the motive, of Christian love. He had already dwelt at such length on the vital distinction between these two modes of charity, that he might reasonably have considered himself excused from reiterating his observations. He has, however, even in the present chapter, been at pains to guard his argument from misapprehension on this point. In various parts of it, he pleads for a return to the "old system of Scottish pauperism," when "its expenses were defrayed by *voluntary* collections," administered by ecclesiastical agents; and though he distinctly states that it would be interfering with the immediate object he has in hand, to show at length why this change would produce "a happier state of things and a more diffused comfort and sufficiency among our people;" yet he adds, "In the mean time, let the thing be tried instead of argued;" and though "there would still be a remainder of the mischief that we have attempted to expose," it would be "far more innocent in point of effect," &c. (p. 266.) But even to this modification of the present system, Dr. Chalmers would infinitely prefer the entire substitution of private charity. And can it for a moment be supposed, that, when the very main spring of his *civic economy* is a spirit of Christian liberality excited in the people by the evangelical labours of their minister, he should have it in contemplation that the minister himself should be the last person to exemplify his own lessons! But on this point, it is

fair that our author should speak for himself. The passage we produce is taken from the chapter under review: and though the matter in hand is touched upon only incidentally, yet what is said upon it sufficiently vindicates the views of the author from the objection to which we have adverted.

"An elder who is implicated with pauperism, or the agent of a charitable society who is known to be such, will most certainly light up a thousand mercenary expectations, and be met by a thousand mercenary demands, in the course of his frequent visitations among the people. But let him stand out to the general eye as dissociated with all the concerns of an *artificial* charity; and let it be his sole ostensible aim to excite the religious spirit of the district, or to promote its education—and he may, every day of his life, walk over the whole length and breadth of his territory, without meeting with any demand that is at all unmanageable, or that needs to alarm him. The truth is, that there is a far greater sufficiency among the lower classes of society than is generally imagined; and our first impressions of their want and wretchedness are generally by much too aggravated; nor do we know a more effectual method of reducing these impressions than to cultivate a closer acquaintance with their resources and their habits, and their whole domestic economy. It is certainly in the power of artificial expedients to create artificial desires, and to call out a host of applications, that would never have otherwise been made. And we know of nothing that leads more directly and more surely to this state of things, than a great regular provision for indigence, obtruded, with all the characters of legality, and certainty, and abundance, upon the notice of the people. But wherever the securities which nature hath established for the relief and mitigation of extreme distress are not so tampered with, where the economy of individuals, and the sympathy of neighbours, and a sense of the relative duties among kinsfolk, are left, without disturbance, to their own silent and simple operation; it will be found that there is nothing so formidable in the work of traversing a whole mass of congregated human beings, and of encountering all the clamours,

whether of real or of fictitious necessity, that may be raised by our appearance amongst them. So soon as it is understood, that all which is given by such an adventurous philanthropist is given by himself; and so soon as acquaintanceship is formed between him and the families; and so soon as the conviction of his good will has been settled in their hearts, by the repeated observation they have made of his kindness and personal trouble, for their sakes;—then the sordid appetite which would have been maintained, in full vigour, so long as there was the imagination of a fund, of which he was merely an agent of conveyance, will be shamed, and that nearly into extinction, the moment that this imagination is dissolved. Such an individual will meet with a limit to his sacrifices, in the very delicacy of the poor themselves; and it will be possible for him to expatiate among hundreds of his fellows, and to give a Christian reception to every proposal he meets with; and yet, after all, with the humble fraction of a humble revenue, to earn the credit of liberality amongst them." pp. 270—272.

"In this world," he observes again, "the poor shall be with us always; and *under the imperative duty of giving such things as we have, all who do have the silver and gold are under the obligation of being willing to distribute and ready to communicate.*" p. 279.

Nay, he supposes, as we have already intimated, that the minister or elder, when delivered from the task of distributing compulsory relief, and going round his parish in the capacity of a friend and Christian adviser, shall still have "a certain proportion of silver and gold to dispose of, out of his private means." p. 287.

"And though, *out of any public treasury*, he neither has gold nor silver to give, yet, let him just do *with his means and opportunities as every Christian should do*, and feel as every Christian should feel, and he will rarely meet with a family so poor as to undervalue his attentions, or a family so profligate as to persist in despising them." p. 292.

But this is not all. The following extract will place the matter beyond doubt.

"We know of nothing which will tell more effectually, in the way of humanizing our families, than if an inter-

course of piety were going on between our men of respectable station, on the one hand, and our men of labour and of poverty on the other. We know of nothing which would serve more powerfully to link and to harmonize into one fine system of social order, the various classes of our community. We know not a finer exhibition, on the one hand, than the man of wealth acting the man of piety, and throwing the goodly adornment of Christian benevolence over the splendour of those civil distinctions, which give a weight and a lustre to his name in society. And we know not a more wholesome influence, on the other hand, than that which such a man must carry around with him, when he enters the habitations of our operatives, and dignifies, by his visits, the people who occupy them; and talks with them, as the heirs of one hope and of one immortality; and cheers, by the united power of religion and of sympathy, the very humblest of misfortune's generation; and convinces them of a real and a longing affection after their best interests; and leaves them with the impression that here, at least, is one man who is our friend; that here, at least, is one proof that we are not altogether destitute of consideration amongst our fellows; that here, at least, is one quarter on which our confidence may rest; ay, and amidst all the insignificance in which we lie buried from the observation of society, we are sure, at least, of one who, in the most exalted sense of the term, is now ready to befriend us, and to look after us, and to care for us." pp. 296, 297.

Indeed, to attribute to Dr. Chalmers such a meaning as we know has been ascribed to him, would be to suppose, that he was at war not only with all he had ever written (and who so ably?) on the subject of private benevolence, and its happy effect, both on him who exercises it, and on him who is its object, but with the plain and direct authority of Scripture, as derived either from the precepts it gives or the facts it records.

Towards the conclusion of the Essay now before us, we have some valuable observations on the duties of Eldership; which, though we have no lay elders to avail themselves of

them, we will take the liberty of borrowing for all, whether of the clergy or laity, who are anxious to cultivate the high graces of the Christian character. If Dr. Chalmers chances to possess a few such elders as he has sketched, we are the less surprised at his otherwise almost incredible success in his parish. In that case, our poor solitary ministers may indeed find reason to covet the many-handed machinery by which his schools and societies are worked. But we can suppose a case where these elders must be a grievous encumbrance on the shoulders of the clergy; where worldliness, like a monsoon, must set in from this quarter, and threaten to sweep away every vestige of spirituality from the face of the church. We sincerely hope, that if any such cases exist to the annoyance of our Scottish brethren, the evil may find its remedy in the admirable counsels of Dr. Chalmers; and that every elder may fairly merit his important station and title by his ripe experience, and mellowed temper, and purity of conduct, and unwearied assiduity in well-doing. But let us hear Dr. Chalmers.

"Those who have entered on the important and honourable office of the eldership, should have a full impression of its sacredness. We are fully aware that there is not a professing Christian who does not forfeit all title to the name and character of a Christian, if he do not honestly, and with all the energies of his soul, aspire at being not merely almost, but altogether a disciple of the Lord Jesus. It is the duty of the obscurest individual in a congregation, to be as heavenly in his desires, and as peculiar in the whole style of his behaviour, and as upright in his transactions, and as circumspect in his walk, and as devoted, in heart and in service, to the God of his redemption, as the minister who labours amongst them in word and in doctrine, or as the elders that assist him in the administration of ordinances, or as the most conspicuous among the office-bearers of the church with which he is

connected. But they should remember that the very circumstance of being conspicuous forms a double call upon their attention to certain prescribed duties of the New Testament. It is this which gives so peculiar an importance to their example. It is this which, by making their light shine before men, renders it a more powerful instrument for glorifying God. And it is this, too, which stamps a tenfold malignity upon their misconduct. And under the impression of this, should they be careful lest their good be evil spoken of—to be, in all things, an example to the flock over which God hath appointed them the overseers—to remember that their conduct has a more decided bearing upon others than it had formerly—and that, as it is their duty to look, not to their own things, but to the things of others also, so it is their most solemn and imperious obligation, to take heed, and give no just offence, in any thing, that the religion of which they are the declared and the visible functionaries, be not blamed. We know not how a greater outrage can be practised on Christianity, we know not how a deadlier wound can be given to its interest and its reputation in the world, we know not how a sorer infliction can be devised on a part of greater tenderness, than for a man to usurp a place of authority and of lofty standing, in the church of our Redeemer, and then to exhibit such a life, and to maintain such a lukewarm indifference, and to hold out such a conformity to the world, as to all the levities, and all the secularities which abound in it, and above all, so to deform the path of his own personal history, by what is profane, and profligate, and unseemly, that the report of his misdoings shall spread itself over the neighbourhood, and, into whatever company it may enter, it shall scandalize the friends of Jesus, and become matter of triumph and of bitter derision to his enemies." pp. 297, 298.

There is another passage in this Essay which we cannot persuade ourselves to withhold from our readers; though we quote it, not as it is introduced by the author for the encouragement of elders, but for the encouragement of those thousands of laborious ministers, who, compelled to pick up the bread of carefulness upon

a meager curacy, are sometimes tempted to despair of all success in their spiritual labours, from the pressure of want, and the scantiness of their worldly resources.

"All the dispensations of Providence, and all the great events in the train of human history, are on the side of the Christian philanthropist. He has only to watch his opportunity, and there is not a family so hardened in the ways of impiety, where he may not, in time, establish himself. The stoutest-hearted sinner he may have to deal with must, in a few little years, meet with something to soften and to bring him down. Death may make its inroads upon his household, and disease may come, with its symptoms of threatening import, upon his own person; and, in that bed of sickness which he dreads to be his last, may the terrors and reproaches of conscience be preparing a welcome for the elder of his district; and he who was wont to laugh the ministrations of his Christian friend away from him, will, at length, send an imploring message and supplicate his prayers. Such is the omnipotence of Christian charity! At the very outset of its enterprize, it will find a great and an effectual door opened to it; and, in the course of months, its own perseverance will work for it; and Providence will work for it; and the mournful changes which take place in every family will work for it; and all the frailties of misfortune and mortality to which our nature is liable, will work for it; and thus may one single individual, acting in the capacity of a Christian friend, and ever on the alert with all the aid of Christian counsel, and all the offices of Christian sympathy, in behalf of his assigned population, be the honoured instrument of reviving another spirit, and setting up another style of practice and observation, in the midst of them. Thus may he obtain a secure hold of ascendancy over the affections of hundreds; and, like unto a leaven for good, in the neighbourhood which has been intrusted to his care, may he, by the blessing of God, infuse into that mass of human immortality with which he is associated the fermentation of such holy desires, and penitential feelings, and earnest aspirations, and close inquiries after the truth, as may, at length, issue in the solid result of many being called

out of darkness into light, of many being turned unto righteousness.

"The Christian elder who has resigned the temporalities of his office should not think that, on that account, he has little in his power. His presence has a power. His advice has a power. His friendship has a power. The moral energy of his kind attentions and Christian arguments has a power. His prayers at the bed of sickness, and at the funeral of a departed parishioner, have a power. The books that he recommends to his people, and the minister whom he prevails on them to hear, and the habit of regular attendance upon the ordinances to which he introduces them, have a power. His supplications to God for them, in secret, have a power. Dependence upon him, and upon his blessing, for the success of his own feeble endeavours, has a power. And when all these are brought to bear on the rising generation; when the children have learned both to know and to love him; when they come to feel the force of his approbation, and on every recurring visit, receive a fresh impulse from him to diligence at school, and dutiful behaviour out of it; when the capabilities of his simple Christian relationship with the people thus come to be estimated;—it is not saying too much, to say that, with such as him, there lies the precious interest of the growth and transmission of Christianity, in the age that is now passing over us; and that, in respect of his own selected neighbourhood, he is the depository of the moral and spiritual destinies of the future age." pp. 292—295.

Mr. Burke is said, when asked what he meant, in his celebrated eulogy on the Age of Chivalry, by the "cheap defence of nations," to have replied jestingly, "*Lieutenants* upon half pay." The term appears to us to be still more applicable to the *curates* of many of our 11,000 parishes, whose pay is quite as scanty, as their labours are far more important than those of their military compatriots. We can conceive such a passage as that just extracted to be a real solace to one of those meritorious individuals. What a consolation is it to remember, with Dr. Chalmers, that those dispensations of Providence,

which seem to be even destroying the happiness of the families around us, are all, however melancholy in themselves, "*on the side of the Christian philanthropist!*" And this reflection may be extended from our own parish, or our own country, to the wide surface of the globe. As wars and rumours of wars gather around us—as storms darken upon whatever point of the political horizon we cast our eye—it is indeed cheering to hope that these storms are carrying on their wings the seed of the Gospel, to scatter it over the dark mountains of Mohammedan-

ism and idolatry. Little seems as yet, indeed, to be done. And yet the world has probably made more moral progress in the last thirty years than in the three centuries which preceded them. And every day gives us larger promise that the Christian minister at home and abroad, with affection in his heart and the Bible in his hand, will be making more and more successful inroads on the strong places of the human heart, and bringing back larger and larger spoils to cast at the feet of his Heavenly Master.

### Literary and Philosophical Intelligence, &c. &c.

#### GREAT BRITAIN.

PREPARING for publication:—The Miscellaneous Tracts of Dr. Withering, by W. Withering;—Europe, by a Citizen of the United States;—History and Manners of Japan, by M. Titsinghi;—An Atlas of Ancient Geography, by Dr. S. Butler;—Memoirs of the Life of the Rev. Joseph Benson, Author of "Notes on the Holy Scriptures," and other Theological Works; by the Rev. James Macdonald.

In the press:—A Tour through Belgium, by the Duke of Rutland, embellished with plates after drawings by her Grace the Duchess;—Elements of Self-knowledge, by the Rev. T. Finch;—A Celestial Atlas, by A. Jamieson;—A Mother's Portrait sketched for the Study of her Children, by their surviving Parent.

The excellent "Sunday-school Tracts" originally published separately, may now be had in three volumes, to form part of Kitchen and Cottage Libraries. Seventy-five of these tracts were entirely original, from the pen of the Rev. H. G. Watkins; the remainder were curtailed or enlarged, and in a great measure re-written, by the same author, with a view to fill a half sheet, and to make the style uniform. There have been already 286 editions of the 108 tracts, most of them consisting of 6,000 copies, so that nearly one million and a half have been printed. Ten, also, of a

new series of Tracts have been since written by Mr. Watkins, for the St. Swithen's Association; suited for distribution by country clergymen, at marriages, baptisms, deaths, sickness, &c. They are sold very cheaply, and subscribers to the above association may have two thirds of their subscriptions returned in tracts.

#### OXFORD.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year; Latin Verses—"Alpes ab Annibale superatæ." English Essay—"On the Study of Moral Evidence." Latin Essay—"An re vera, prævaluerit apud Eruditiores Antiquorum Polytheismus." Sir Roger Newdigate's Prize for the best composition in English Verse, not containing either more or fewer than fifty lines, "Palmyra."

Shortly will be published, several different sized editions of the Holy Bible, with three hundred engravings, copied by Mr. Craig, from the designs, of the great masters in the different schools of painting. For Pocket Bibles, impressions of one hundred and fifty, or upwards, of the best subjects, will be taken on India paper as proofs. Also, Ornamental Testaments, and Common Prayer-books will be prepared of every size, from the large octavo to the small 32mo. illustrated with engravings.—Foreign booksellers and Missionary Societies may be supplied with sets of

the engravings with inscriptions in any language for the ornament and illustration of Bibles and Testaments. The advance of price above common Bibles, Testaments, and Prayer-books, will be from one to five or six shillings.

#### ITALY.

The sculptor Canova has been employed on a statue of General Washington, representing him as writing his farewell address. He is seated in an ancient Roman chair, holding in one hand a pen and in the other a scroll. The costume is Roman; consisting of a close vest and bracæ, with a girdle, upon which are displayed classical emblems.

#### NORTH AMERICA.

In the Arctic Land Expedition, Lieutenant Franklin proceeded from York Factory towards the intended wintering ground at Cumberland, a distance of about 900 miles from the coast. Lieutenant Franklin, Dr. Richardson, Mr. Back, and Mr. Hood, attended by some Orkneymen who had been engaged to man the boats in the rivers of the interior, and who understood the language of many of the Indian tribes, left the factory on the 7th of September, 1819. As the travellers advanced, the mild season not having yet begun to disappear, vast herds of gray deer were observed passing the rivers towards the Esquimaux lands. They entered upon Lake Winnipie, at the farther side of which they had to encounter the grand rapid, extending nearly three miles, and abounding in obstructions quite insurmountable. Here they were obliged to drag their boats on shore, and carry them over the land. The woods along the banks were in a flame, it being the custom of the natives, as well as of the traders, to set fire to the trees, for

the double purpose of keeping off the cold and the wolves. The expedition passed several other rapids and falls, along a flat, woody, and swampy country, across which the eye could not see five miles. After a tedious journey of forty-six days, the dangers and distresses of which rather increased than diminished as they advanced, the expedition arrived at Cumberland, a post situated on the banks of a beautiful lake, and fortified against the incursions of savages, the attacks of wolves and bears, and the more ferocious assaults of rival traders. Here the winter of 1819 was passed. In June, 1820, they set forward in canoes manned by Canadians. On the 29th of July they arrived at the north side of Slave Lake. A party of Copper Indians was engaged to accompany them, and they commenced the work of discovery. On the 1st of September they reached the banks of the Copper Mine River, in lat. 55°. 15'. N., long. 113°. W., a magnificent body of water two miles wide. They had penetrated into a country destitute of wood, and the men were exhausted with the labour of carrying their canoes, cargoes, &c. amounting to three tons, from lake to lake. Their broken spirits were revived by success; but the season was too far advanced to make farther progress. They therefore returned to a small wood of pines, and erected their winter residence of mud and timber, which they named Fort Enterprize. By Indian report, the above river runs into the Northern Sea, in west longitude 110°, and in lat. 72°. In June, 1821, they proposed to re-embark, and it was supposed that the river would enable them to reach the sea in a fortnight.

### List of New Publications.

#### THEOLOGY.

A Treatise on the Covenant of Works; by John Colquhoun, D. D. Minister of the Gospel, Leith. 4s. 6d.

Six Discourses preached before the University of Oxford; by T. Linwood Strong, D. D. 8vo. 6s.

#### MISCELLANEOUS.

A Grammar of the Sanscrit Language on a New Plan; by the Rev. W. Yates; printed at the Baptist Mission Press, Calcutta. 2l. 10s. or royal 4l.

No. I. Vol. II. of Gothic Architecture, selected from Edifices in England; by M. Pugin, 4to. 1l. 1s.

Architectural Antiquities of Rome, in 130 engravings; by G. L. Taylor and E.

CHRIST. OBSERV. No. 241.

Cresy, to consist of 12 Numbers, imperial folio, 1l. 11s. 6d. each.

Architecture, from the Earliest Times; by J. Elmes. 8vo. 12s.

Account of the Borough of Preston; by M. Tulket, six engravings. 12mo. 10s. 6d.

Two Voyages to New South Wales and Van Dieman's Land; by Thomas Reid, Surgeon, R. N. 1 vol. 8vo.

A Catalogue of Scarce Books in Theology and Metaphysics; by W. Clark, Aldersgate-street.

Baldwyn's Catalogue of Second-hand Books. 1s. 6d.

Part I. of Longman and Co.'s Catalogue of curious and scarce Books.

H

Lackington and Co.'s Catalogue for Schoolmasters, &c.

Star Tables for the year 1822; by T. Lynn, royal 8vo. 10s.

Solar Tables; by the same. 10s.

Annual Biography and Obituary for the year 1822. 8vo. 15s.

Rational Amusement; or two hundred Puzzles in Arithmetic, Geometry, Geography, &c.; by J. Jackson, 12mo. 4s. 6d.

History of Lithography, 4to. 1l. 6s.

New Edinburgh General Atlas; consisting of 48 Plates, including every New Discovery, or recent Alteration. 3l. 3s.

The World in Miniature; by F. Shoberl. 6 vols. 13mo. coloured plates. 2l. 2s.

History of Greece, by E. Baldwin, Esq. 5s.

Memoirs of Scotland, from the Restoration of King Charles II.; by Sir G. Mackenzie of Rosehaugh.

The Naval History of Great Britain, from 1793 to 1820; by Wm. James, 2 vols. 8vo. 1l. 16s.

The Geometrical Analyses and Geometry of Curve Lines; by J. Leslie, Esq. 8vo. 16s.

A Course of Mathematics; by Hoené Wronski. 4to.

A Practical Treatise on Propelling Vessels by Steam. 8vo. 1l.

Times Telescope for 1822; 12mo. 9s.

Anecdotes, accompanied with Observations, to furnish Entertainment and Instruction; by J. Thornton. 2 vols. 8s.

Zoological Illustrations; by W. Swainson, F. R. S. Vol. I. 2l. 18s. 6d.

The Shell Collector's Pilot; by J. W. Mawe, 18mo. 5s.

A Natural History of Lily-shaped Animals, by J. S. Miller. 4to. 2l. 12s. 6d.

May you like it. 12mo. 6s.

Happiness; a Tale for the Grave and the Gay, 2 vols. crown 8vo. 12s.

Poetical Essays on Pope; by C. Lloyd. 12mo. 3s.

Specimens of the German Lyric Poets. 10s. 6d.

The Sunday School; a Poem; by A. Watmough. 3s. 6d.

Prize Poems of Trinity College, Dublin, on the Coronation of George IV.; by F. Morrison, A. B. 8vo. 2s.

Elements of Political Economy; by J. Mill, Esq. 8vo. 8s.

A Collection of the Treaties at present subsisting between Great Britain and Foreign Powers; by L. Herslet, Esq. 2 vols. 8vo.

## Religious Intelligence.

### CHURCH MISSIONARY SOCIETY.

THE Committee of the Church Missionary Society commenced their Twenty-first Report with a few pages of remarks; in which, among other points, they acknowledge the services of various friends of the institution; they urge the formation of new associations, wherever practicable and expedient, and the donation of standard books to the libraries of the Society's Missions; they state that the receipts for the year had been \$1,000l., and the disbursements \$2,000l.; that two hundred persons were employed by the Society in its benevolent objects, and not less than ten thousand children were under instruction under its auspices; that out of many persons who had offered their services to the Society, eleven had been accepted, three of whom were studying at Trinity College, Dublin; and that William Bowley, of Chunar, and Abdool Messeeh, of Agra, had been ordained Lutheran ministers. The Committee then proceed to survey the

Eight Missions of the Society, passing from Western Africa, by the Mediterranean, to the Northern, Southern, and Western Missions of India; and returning, by Ceylon and Australasia, to the West Indies. Our abstract in the present Number, will be confined to the first of these stations; namely,

#### THE WEST-AFRICA MISSION.

In reference to this sphere of the Society's exertions, the Committee allude to an Act lately passed, to abolish the African Company, to vest its possessions in the Crown, and to annex these possessions, and all others which may belong to his majesty between the twentieth degree of North Latitude and the twentieth degree of South Latitude, to Sierra Leone. All the British possessions on this coast, scattered throughout forty degrees of latitude, will be thus placed under the colonial administration of the Governor of Sierra Leone, at present Sir Charles Mac Carthy, who has manifested a uniform determination to employ his power for the destruction of

the Slave Trade, and the melioration of Africa.

The Banana Islands, which lie off the south-western coast of Sierra Leone, have been transferred to the British Crown. The family of the Caulkers, the native chiefs to whom they belonged, have considerable possessions and influence in the Sherbro, and are ready to give their best assistance to the improvement of Africa, and would willingly receive and countenance Christian teachers. An opening for the extension of the Society's labours much further down the coast had also been suggested; namely, at Fernando Po, an island a little north of the line, and on the neighbouring shores of the continent.

#### *Colony of Sierra Leone.*

This colony had made considerable advances in population and strength. Its cultivation and its commerce are rapidly increasing; and it bids fair, from its augmenting intercourse with the interior, to afford the best opportunities for ascertaining the condition of those unexplored regions, and for communicating to them Christianity and its attendant blessings.

From the returns it appeared that to the 9565 inhabitants at the beginning of 1819, there were added, up to July the 3th of 1820, 2944; making a total of 12,509, exclusive of the military and their families. This increase consists of liberated Negroes, and discharged native soldiers with their families. The addition of four settlements of Negroes to those previously formed in the colony was stated in the last Report. The number of parishes was, at the last returns, fourteen. The object of the Governor, in this increase of settlements, was not only the accommodation of the new inhabitants, but the extension of cultivation. It was his design also to make provision for the reception of those natives, whom the vigilance of his majesty's navy seemed likely to rescue, in increasing numbers, from their oppressors. From January 1, 1819, to July 6, 1820, there were in the colony 455 marriages; 571 births; and 1261 baptisms of adults and infants; and, at the latter date, there were 2097 children and adults under education. The total number of marriages celebrated in the colony amounts to 1374.—Sir George Collier bears strong testimony to the great improvement of the colony. "It is hardly possible," he remarks "to

conceive the difficulties which have been surmounted in bringing the colony of Sierra Leone to its present improved, and still very improving, state. Roads are cut in every direction, useful for communication: many towns and villages are built; and others, as the Black population increases, are building; more improvement, under all circumstances of climate and infancy of colony, is scarcely to be supposed. I visited all the Black towns and villages, attended the public schools, and other establishments; and I never witnessed in any population more contentment and happiness. The manner in which the public schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars proves the aptitude of the African, if moderate pains be taken to instruct him. I have attended places of public worship in every quarter of the globe; and I do most conscientiously declare, never did I witness the ceremonies of religion more piously performed, or more devoutly attended to, than in Sierra Leone."

The Chief Justice also expresses the delight with which he had witnessed the worship of the liberated Negroes at their establishments in the interior of the colony; and congratulates the Society on the success of its exertions to diffuse the light of the Gospel over the darkness of Africa.

The influence of religion is also widely extending itself within the colony. We shall extract a few particulars on this subject, from the reports received from different parishes in the colony in which the Society's agents are located.

From *Freelown*, the late instructress wrote, a short time before her death;—"We have now 137 girls in the school. I never found children in England more teachable, or so anxious to learn. They seem much attached to me, and I feel great love to them." The whole number of scholars in the schools at this place, was about 500. The attendance during the rains was more regular than usual; there being occasion to omit school only three days on account of them. A Sunday-school had been opened, and about 120 boys, girls, and adults, attended. A Missionary Association had been formed among the boys, who had begun to collect about 10*l.* per annum.

At *Kissey*, another station for recaptured Negroes, the number of boys in

the schools had varied from 60 to 66, and that of girls from 55 to 60. Some of the boys had been put to trades, and several of the elder girls had married. Cultivation is rapidly advancing in this parish. Sir Charles Mac Carthy states, that the whole of the country round Kiskey is in a state of very good cultivation. There are, in every direction, extensive fields of rice, in a very forward state. The cassada and ground-nut fields also promised an abundant harvest. The parish would not only supply sufficient produce to meet its own wants, but would furnish its neighbours, it was expected, with every description of produce at present cultivated in the peninsula. The church, school rooms, and rector's house, were in a state of forwardness: the church is a handsome building, and will afford accommodation to one thousand persons.

We must pass over many pleasing statements from Waterloo, Kent, Charlotte, Leopold, Gloucester, and Wilberforce, to collect a few particulars respecting the state of *Regent's Town*.

The native assistants of the mission at this place, William Tamba and William Davis, improve themselves in the day, and in the evenings and on Sundays visit their countrymen in the neighbourhood. David Noah renders great assistance to Mr. Johnson in the schools and in visiting the sick.

A connected view of the progress of this mission during the last year, is given in Mr. Johnson's reports to the meetings of chaplains and missionaries. The following are a few passages from these reports.

"The communicants are going on better than perhaps could be expected. As far as I can ascertain, they are generally growing in grace, and in the knowledge of our Lord Jesus Christ. There are some whose conduct is not altogether consistent; but there is nothing unaccountable in that. When a child first begins to walk, it will frequently stumble. There is, however, not one of these people but will, when detected in his weakness, express deep sorrow on account of his inconstancy. Three have been excommunicated, until their conduct shall agree with their profession. One died in the faith last Sunday: the last words which I heard him speak were, 'I depend on nothing else save the blood of Jesus!'"

A few months after, Mr. Johnson writes—

"It has pleased the God of all grace to carry on the work of mercy, which demands our praise and gratitude.

"The number of communicants, which amounted to 254 on the 26th of March, has increased to nearly 300. On the first Sunday in July, I baptized 16, and on the first Sunday of this month, 23 adults; who, so far as I can judge, are partakers of Divine grace. Since then, about 30 persons have made application for baptism: these I examined, and received 36 of them, who are now under a course of instruction, and will, if it please God, be baptized at a future period.

"The whole of the inhabitants of Regent's Town attend Divine worship very regularly, except two or three families, which still reside at a distance on their farms, and live in their country fashion; but it is to be hoped that they, like many others, will, through the grace of God, come and hear the Gospel. They have promised to build at Regent's Town, when the rains have abated.

"All the communicants continue to attend the Lord's Supper every first Sunday of the month, unless sickness prevents them. Their general conduct is more consistent: more peace and harmony are exercised and experienced. A few were reported by me as having backslidden; and three or four have since fallen into errors and sin; but I am happy to say, that most of them have returned with deep humility.

"Three communicants have put off this mortal, and have put on immortality. I trust I can say that they died in the faith. When the hour of dissolution drew nigh, they expressed their firm belief in the Lord Jesus Christ.

"Last month the half-yearly meeting of the Benefit Society was held. This Society consists of none but communicants. The contributions and donations for six months amounted to 11*l.* 7*s.* 11*d.* of which 11*l.* 4*s.* 6*d.* were expended for the sick and for women in their confinement.

"The school-house for the girls (a stone building, two stories high, 73 feet by 30, the piazza included) is finished; and one of the same size, for the boys, is in a state of forwardness. The inside of the church, and part of my house, are also finished.

"As respects cultivation, much has been done. Cassada, cocoa, Indian-corn, &c. we have in great abundance: 8352 bushels of cassada were sold to

Government this last quarter, and issued, in lieu of rice, to the different towns in the mountains; and a considerable quantity remains yet to be sold. The payment for the cassada amounts to 52*l.* sterling; besides Indian corn, &c. which has been sold in the markets at Regent's Town and Freetown.

"Several of the people are preparing to build permanent houses, with the money which they have received for the fruit of their industry. Three have commenced already."

A few months after, Mr. Johnson reports—

"I stated in my last, that we had 36 candidates for baptism: 34 were baptized on the first Sunday in November; and continue to walk, so far as I know, agreeably to the Gospel."

"There are a considerable number who are candidates for baptism; and, if their conduct should continue to be consistent, will, if it please God, be baptized at a future period. About 300 have attended at the Lord's Table every month. Since the rains have abated, the scholars in the evening school have increased. The number of scholars is 473."

"I am happy to state that 50*l.* have been collected, this last year, among the people of Regent's Town, in aid of the Church Missionary Society; and 7*l.* in aid of the British and Foreign Bible Society. More cassada has been sold to Government."

Mr. Johnson elsewhere writes—

"Our present population is 1216. Of these, 525 are under rations from Government: the remainder maintain themselves. Only boys and girls, mechanics, and such as are infirm, receive support from Government. At present we issue half rice, and the other half cassada, which we buy from those who maintain themselves. As we have more cassada than we can consume, I solicited his excellency to allow us to supply either Bathurst or Leopold. He granted my request, and our people now supply Gloucester and Bathurst with half provision, as also those of Regent's Town who receive rations. I must confess, that, when I inspected our farms, I was agreeably surprised, as the progress of our agriculture far surpassed my expectation. What is this but the fruits of the Gospel?"

The testimony of various witnesses entirely accords with the representations here given of the rapid pro-

gress of this settlement. Sir Charles Mac Carthy assured the Committee of the Society, in reference to Mr. Johnson's labours at this station, that the effect of them had been under-rated in his communications, rather than too highly coloured, as some might imagine. His excellency stated, that the Foreign Commissioners now resident at Freetown on the Mixed Commission for the adjudication of slave vessels, once attended public worship at Regent's Town in his company, and all expressed their surprise and gratification at the state of the congregation.

The opening of the Christian Institution with 26 youths was stated in the last Report. Owing to the want of teachers, the instruction of these youths have very much devolved, in the midst of his other labours, on Mr. Johnson. Several of the most promising of them, with William Tamba, William Davis, and David Noah, were receiving instruction from him, twice a day, on such subjects as were likely to enlarge their minds. He had also two classes, containing 13 youths, under special instruction, chiefly in English Grammar. At an examination, which took place before the chaplains and missionaries, their writing indicated great improvement; they appeared fully to understand the English Grammar; and their answers to the questions put to them on various parts of Scripture afforded great pleasure to all present. Mr. Johnson writes—"I hope that some will very soon be able to conduct a school; but we will not part with them, till we can send them away with safety."

It is the wish of the Society, gradually to place the schools in Freetown and in the country towns, on such a footing as to afford an education to the children of the colony adequate to all the purposes of the labouring and trading classes of this rising community; and, from these schools, to select, as opportunity offers, youths of sound principles, good character, and promising talents, to receive, in the Institution, the advantages of Christian education. Such an institution may thus become the head-quarters of teachers, sent out on excursions among the heathen, who might return and repose for a while, and then renew their journeys, till prospects of permanent usefulness should open before them. Natives in authority, in different places, who might wish for schoolmasters, might be

supplied from such an Institution:—and these schoolmasters might read the Scriptures to the people, and prepare the way for missionaries. Such are some of the pleasing prospects which appear to be unfolding upon Africa, by means of the invaluable labours of the Church Missionary Society.

(*To be continued.*)

#### NORTH AMERICAN INDIANS.

An interesting narrative has lately appeared in the *Missionary Register*, of an extensive journey among several of the Indian tribes of North America, by Mr. Hodgson, a gentleman of Liverpool, from which we shall select a few passages descriptive of the religious state of the natives, and of the missionary settlements of Elliot among the Choctaws, and Brainerd among the Cherokees, which the writer inspected in the course of his route.

The first of the Indian nations visited by Mr. Hodgson was the Creek, respecting whose moral condition we learn the following particulars.

"My host regretted, in the most feeling terms, the injury which the morals of the Indians have sustained from their intercourse with Whites; and especially from the introduction of whiskey, which has been their bane. A murderer is now publicly executed; the law of private retaliation becoming gradually obsolete. Stealing is punished, for the first offence, by whipping; for the second, by the loss of the ears; for the third, by death—the amount stolen being disregarded. My host remembers when there was no law against stealing; the crime itself being almost unknown—when the Indians would go a hunting, or 'frolicking,' for one or two days, leaving their clothes on the bushes opposite their wigwams, in a populous neighbourhood, or their silver trinkets and ornaments hanging in their open huts. Confidence and generosity were then their characteristic virtues. A desire of gain, caught from the Whites, has chilled their liberality; and abused credulity has taught them suspicion and deceit. He considers them to be still attached to the English, although disappointed in not having received greater assistance from them in late wars. This, however, they attribute rather to the distance of the British, which renders them less valuable allies than they expected, than to a treacherous violation of their promises. What-

ever the first glow of British feeling may dictate, on hearing of their attachment, enlightened humanity will not repine, if, under their present circumstances, they are becoming daily more closely connected with the American Government, which has evinced an active solicitude for their civilization.

"Our recluse told us, that they have a general idea of a Supreme Being; but no religious days, nor any religious rites, unless, as he is disposed to believe, their Green Corn Dance be one. Before the corn turns yellow, the inhabitants of each town or district assemble; and a certain number enter the streets of what is more properly called the town, with the war-whoop and savage yells, firing their arrows in the air, and going several times round the pole. They then take emetics, and fast two days; dancing round the pole a great part of the night. All the fires in the township are then extinguished, and the hearths cleared, and new fires kindled by rubbing two sticks. After this they parch some of the new corn, and, feasting a little, disperse to their several homes. Many of the old chiefs are of opinion, that their ancestors intended this ceremony as a thank-offering to the Supreme Being, for the fruits of the earth, and for success in hunting or in war.

"The more reflecting of the Creeks think much, but say little, of the change which is taking place in their condition. They see plainly that, with respect to their future destiny, it is a question of civilization or extinction; and a question, the decision of which cannot be long postponed. They are therefore become very solicitous for the establishment of schools, and the introduction of the various arts, from which the Whites derive their superiority. In some of these, they have already made considerable progress; and the nation, at this time, exhibits a very interesting spectacle of society in several of its earlier stages."

Mr. Hodgson next visited the Choctaw nation, of whom he says—

"The law of retaliation is still almost in full force among the Choctaws; the nearest relation of a fugitive murderer being liable to expiate the offence. An intelligent Indian told me, however, that the Choctaws are becoming more anxious than formerly that the offender himself should suffer; and that his family and that of the deceased generally

unite, if necessary, to prevail on him to kill himself. He said, that three or four instances of this kind usually happen in a year, in the circle of his acquaintance; but that it is more common for an Indian, who has killed another by accident or design, to remain with the body till he is found, lest his relations should suffer. He mentioned a circumstance of difficulty, which was then pending in the neighbourhood. A woman being greatly insulted and defamed in the presence of her husband, and threatened with a blow from a knife, stabbed her assailant to the heart: doubts have arisen whether she is bound to kill herself, her family insisting that circumstances justified the deed.

"We left the Indians in the middle of their games, and rejoiced to think of the blessings which missionary efforts are preparing for them."

Our traveller a few miles farther on turned aside, with the intention of visiting the missionary settlement among the Choctaws, at Elliot, about 60 miles distant from the road. Of this visit he gives the following narrative:—

"Our course was through the woods, along a blazed path about a foot broad; and, as it was necessary to procure a guide, our host rode with us till he had engaged an Indian, who, for a dollar, attended us twenty-five miles on his little horse. At night we reached the cabin of a half-breed, who took us in. We found him setting a trap for a wolf, which had attempted, a few hours before, to carry off a pig in sight of the family.

"In the course of the evening, one of the missionary brethren arrived from Elliot, for some cattle, which were ranging in the woods: he promised us a hearty welcome at that establishment.

"The following day we set off early, our friends having procured us an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted; but being again puzzled by a diverging path, half

a mile distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right, made signs that our road now lay in the direction of the sun, and then finally disappeared; leaving us much affected by his disinterested solicitude.

"We had a delightful ride along our Indian path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself—for Christian kindness is not capricious—relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed by the simple hospitality of the missionaries.

"Soon after my arrival, we proceeded to the school, just as a half-breed, who has taken great interest in it, was preparing to give the children 'a talk,' previously to returning home sixty miles distant. He is a chief of great influence, and a man of comprehensive views. He first translated into Choctaw, a letter to the children, from some benevolent friends in the North, who had it sent with a present of a box of clothes: he then gave them a long address in Choctaw. When he took his leave, he shook hands with me—said he was glad to hear that the White people in England were interested in the welfare of their Red brethren—that the Choctaws were sensible of their want of instruction, and that their teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done, and were aware that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

"As soon as school was over, the boys repaired to their agricultural labours; their instructor working with them, and communicating information in the most affectionate manner; the girls proceeded to their sewing and domestic employments, under the missionary sisters. They were afterwards at liberty, till the supper-bell rang; when we all sat down together to bread and milk, and various preparations of Indian

corn; the Missionaries presiding at the different tables, and confining themselves, as is their custom, except in case of sickness, to precisely the same food as the scholars. After supper, a chapter in the Bible was read, with Scott's Practical Observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log cabins.

"In the morning, at day-light, the boys were at their agriculture, and the girls at their domestic employments. About seven o'clock, we assembled for reading, singing, and prayer; and, soon afterward, for breakfast. After an interval for play, the school opened with prayer and singing, a chapter in the Bible, and examination on the subject of the chapter of the preceding day. The children then proceeded to reading, writing, accounts, and English Grammar, on a modification of the British System. The instructors say that they never knew White children learn with so much facility; and the specimens of writing exhibited unequivocal proofs of rapid progress. Many spoke English very well.

"Toward evening I was gratified by the arrival of the Rev. Cyrus Kingsbury, who has the general superintendence of the mission. He had been determining the direction of a path, to be blazed to another settlement, on the Tombigbee river, in Alabama; and although he had slept in the woods in heavy rain the preceding night, he sat up in my room till after midnight, and the following morning rode with us seven miles, to see us safe across the Yaloo Busha.

"The immediate object of the settlement of Elliot (called by the Indians Yaloo Busha, from its proximity to a little river of that name which falls into the Yazoo,) is the religious instruction of the natives. The Missionaries are, however, aware, that this must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the councils of

their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for civilization. In this they have made some progress; many of them are growing cotton, and spinning and weaving it into coarse clothing.

"Of the three districts or towns into which the 15 or 20,000 souls who compose this nation are divided, one has appropriated to the use of schools, its annuity for seventeen years, of 2000 dollars per annum from the United States for ceded lands; another its annuity of 1000 dollars per annum, with the prospect of 1000 more; and one has requested the United States, not only to forbid the introduction of ammunition into the nation, that the hunter may be compelled to work; but to send their annuity in implements of husbandry. At a recent General Council of the Chiefs, 1300 dollars in money, and upwards of eighty cows and calves, were subscribed for the use of schools; and the total contribution of the Choctaws to this object exceeds 70,000 dollars.

"Surely here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight brethren and sisters at Elliot, seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments; the Rev. Mr. Kingsbury being the superintendant; another brother, the physician and steward; another, the instructor of the children; another, the manager of the farm. The females also have separate and definitive duties. At present, they are over-worked; and Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by secular concerns. But, coming into a wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation 40 or 50 acres of woodland, and to raise upward of 200 head of cattle. A deep sense, however, of the importance of their object, and an unfaltering confidence in God's blessing on their exertions, having supported them under

the difficulties of an infant settlement ; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every object of worldly ambition.

"Their situation notwithstanding is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world ? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the minute attentions which they seemed solicitous to reciprocate.

"They spoke very lightly of their privations, and of the trials which the world supposes to be their greatest ; sensible, as they said, that these are often experienced, in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out for two or three months in the woods, with their little babes—in tents which cannot resist the rain, here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the females of the mission must be allowed to require some courage ; while, during many seasons of the year, the men cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks.

"Their real trials, they stated to consist in their own imperfections ; and in those mental maladies, which the retirement of a desert cannot cure.

"In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother, who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting laid the seeds of a fatal disease. It was almost in sight of one of those Indian Mounds, which I have often met with in the woods, and of which

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the oldest Indians can give no account. They resemble the Cairns in Scotland ; and one of the Missionaries mentioned having seen a skeleton dug out of one of them.

"I was highly gratified by my visit to Elliot—this garden in a moral wilderness ; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed, and habit had rendered the Missionaries familiar with the peculiarities of their novel situation.

"The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining that before me might be some Alfred of this Western world, the future founder of institutions which were to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity, from the Mississippi to the Pacific, from the Gulf of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stared through the windows ; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they form a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American traders.

"It was not without emotion that I parted, in all human probability for ever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world ; from which—if life be spared—my thoughts will often stray to the sacred solitudes of Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from a distance, who had visited this remote settlement ; and was charged with several letters to the friends of the Missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had

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renounced for this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion, in being thus made the link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and, when I saw with what affection they cherished the recollection of many whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Saviour's animating assurance—*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, and in the world to come life everlasting.*

"I left with them a late Number of the Missionary Register, and another of the Christian Observer, which I had just received from England."

(To be Continued.)

#### CALCUTTA MISSION COLLEGE.

From a sermon preached by the Lord Bishop of Calcutta, on Advent Sunday, 1820, and containing many excellent and impressive passages, we shall extract a few paragraphs respecting the value and importance of the Gospel, and the duty of communicating it to the heathen, with especial reference to the case of the natives of India.

"There lurks in some men," remarks his lordship, "a degree of prejudice against what they denominate **SPECULATIVE TRUTHS**, and a proportionate disposition to treat them of as little importance: such will not very readily discern in the scheme of our redemption any proofs of the Wisdom of God. There cannot, however, be a more unjust or more dangerous distinction, than that which is thus attempted. All the speculative truths of religion which are revealed in Scripture (and no others deserve any serious regard,) are, in their inferences and consequences and relations, highly practical; they are, in truth, the very basis of all practice; and none is more extensively so, than the doctrine of our redemption through Christ.

"We find, through all the walks of human life, and in every region of the earth, that faith in a Divine Redeemer is the ground work of the severest morality; and that no virtue, judged even as the world judges of virtue, from its benign effects on social happiness, can in point of efficacy or extent be compared with the graces of the Christian. It may truly be affirmed, that the Advent of Christ has, in its consequences, ennobled our nature;

and, where, happily, men are living under the influence of the Holy Spirit, has visibly restored it to the semblance of something divine. The ideal standard of human excellence, formed before our Saviour's appearance, falls very far short of what is attainable, and is really attained, in the school of Christ."

"Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall: and the wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which mercy is the moving principle—in which holiness is vindicated—in which justice is satisfied—in which our weakness is upholden by Divine support—in which holy desires are instilled into the heart—in which sorrow is comforted—in which repentance is efficacious—in which sin is pardoned—in which God is reconciled—in which the world is overcome; and, in our last hour, death is deprived of his triumph. It is to such a scheme more especially, that the Apostle refers, when he speaks of the *manifest wisdom of God*: and its complicated characters of power and wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no speculation merely human have such difficulties ever been proposed for solution; still less can it be said that they have been solved upon principles, at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The greatness of the Deity and the misery of man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, man should be saved?

"A zeal for the glory of God will be forcibly directed to the state of those nations, in which the Gospel is not merely undervalued, but utterly unknown.

"Where, for instance, shall its energies be excited, if they are dormant in the land which we now inhabit? In what other region of the known world is the glory of God more effectually obscured, and his truth—to allude to the Apostle's saying—more palpably turned into a lie? (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement, when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity.

"Where else too, we may ask, do we find more evident vestiges of that fall!

from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures; and here, in like manner, does the Christian trace indubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record. And who can contemplate these appearances, and not lament them? or who, that laments them, can be backward to employ the remedy?—I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and ‘persuading the things concerning the kingdom of God.’

“There have been, and even yet perhaps they are not extinct, certain prejudices against all endeavours to disseminate Christianity in this country. With those which are purely political I have no other concern, than to remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of Him ‘who ruleth in the kingdom of men, and giveth it to whomsoever He will.’ (Dan. iv. 17.) No policy, in fact, in a case like the present, can be openly avowed, which does not profess to keep in view the real interests and permanent happiness of the governed: and thus the question will be reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations around us, would not be promoted by a gradual developement to their minds and hearts, of the truths of the Gospel. I say, gradual; for he who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

“We hear it sometimes hinted, that these people are already in a condition which, perhaps, may be deteriorated, but cannot easily be improved. If, however, the prevalence of liberal knowledge—habits of industry—mutual confidence in the transactions of life—a respect for the basis of all moral integrity, I mean truth—the absence of those social distinctions, which serve only to depress the great mass of the species—the elevation of the female part of society to their proper dignity and influence—and the possession of that liberty, wherewith Christ hath made men free, (Gal. v. 1.) and which is really the principle, however overlooked, of all national greatness and prosperity in modern times;—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims, and the dic-

tates of our common feelings, in mere courtesy to supposed interests or secret predilections. For the want of such national blessings as those which are here enumerated, no equivalent can be pleaded, and no compensation made.

“There is one other point which must not be overlooked: it is the **UNIVERSALITY**, professedly intended and promised to the Faith of Christ; and, of course, the duty, which is thus imposed on all Christians, in their proper spheres of action, to promote and extend it.

“If God is one, so also must be His final purpose respecting man: if the Saviour be but one, so also must be the method of salvation: if the Holy Spirit be but one, He can never have inspired or suggested all the jarring systems, which divide mankind.”

“It cannot be imagined, that, in the work prescribed to the Church of Christ, that branch of it to which we belong has no part, nor even a subordinate part, to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that, at this moment, her clergy are exercising their ministry in every quarter of the globe? In America, flourishing churches have grown up entirely under her patronage. In Africa, a colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant and barbarous tribes. In New South Wales, she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast empire has been *given* us, or rather imposed upon us: and wherefore? He, who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of His manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge which sound philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable, to believe that God ever works in vain, or ever brings about mighty revolutions with a view to results comparatively mean and trivial.”

His lordship then adverts to the intended mission college at Calcutta. “An institution,” he remarks, “is likely to arise in this vicinity, calculated as we trust, under Providence, to advance the glory of God, and the highest interests of man.—It is designed to be strictly collegiate, in constitution, in discipline, and in character.”

“The intention is, to make the disci-

pline and studies established in our English universities, with so much benefit to the cause of true religion and sound learning, the basis of the constitution of the college near Calcutta; and to raise upon them such a superstructure as the circumstances of this country and the particular destination of the students may require. In their studies, theology, with all that is subsidiary to it, will form the prominent employment of those who are designed for the ministry; combining with the study of the holy Scriptures, Hebrew and the learned languages, ecclesiastical and profane history, the elements of natural philosophy, and so much of mathematical knowledge as may tend to invigorate their minds and facilitate all other acquirements. There is no district within the limits of the British possessions in the East, to which the benefits of the college may not eventually be extended."

The objects and expected items of expenditure of the college are thus enumerated by his lordship.—

"1. The Society, in founding the college, contemplates the establishment of missionary stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes.—To supply such stations with missionaries and their proper assistants, and to keep up a never-failing succession of them, is their primary object; to which every thing else is collateral and subsidiary.

2. The foundation of scholarships is only second in importance to the preceding head, and even prior to it in actual operation. A scholarship, it is computed, taking the average on the difference of expense in maintaining European students (or those of European habits) and Natives, and reckoning on a moderate rate of interest, may be founded and endowed for 5000 Sicca Rupees. On the interest of this sum, one student at a time may be constantly educated in the college, free of every charge.

3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works; the purchase of which will obviously be attended with considerable expense.

"4. The College Press will embrace an important and efficient department of the college labours. For the expense of printing versions of the holy Scriptures, if a statement already alluded to may be credited,\* provision for some time will

probably have been made: but for printing versions of the Liturgy, of short Religious Treatises and Tracts, such as those of the Society for promoting Christian Knowledge, of elementary books of science, and of school books, a considerable fund will in time be required: and from the very commencement of the college labours something may be attempted in this way.

"5 & 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every missionary station; and such might be established to great advantage, in some instances, where no missionary station could conveniently be formed. In Native schools, the elements of useful knowledge and the English language will be taught, wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the college to supply masters well qualified for the undertaking.

"7. The College Buildings, it is expected, will be of as durable construction as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small fund in reserve for repairs.

#### UNITED STATES COLONIZATION SOCIETY.

Our readers will recollect the painful reverses which befell the United States Colonization Society's first mission to Africa, to form a settlement on the Sherbro for recaptured Negroes and Free People of Colour; and we regret that the mass of current religious intelligence has hitherto prevented our stating subsequent proceedings on this subject, which, we are happy to say, are of a more auspicious character.

The misfortunes of the first expedition being clearly traced to circumstances of a peculiar kind, and capable of being guarded against in future, a second expedition was sent out from the United States, and arrived at Sierra Leone, where the survivors of the first party had found a hospitable refuge. The delay which had occurred in consequence of the first failure, gave time for a deliberate consideration of the advantages and disadvantages of locating the intended American settlement in the Sherbro country, on the very confines of Sierra Leone; in consequence of which it was wisely determined to fix upon a spot further down the coast, where there would be an ample field

\* His lordship alludes to 5000*l.* voted by the Bible Society, in aid of the translation and publication of the Scriptures by the College; a report, but not the official communication, of which seems to have reached India. His lordship has since handsomely acknowledged the grant.

for the exertions of the settlers of both nations, without danger of collision, and with much greater facilities for effecting the humane object common to both. Accordingly, Mr. Andrus and Mr. Bacon proceeded in a schooner down the coast towards the Bassa country, to fix upon and negotiate for an eligible site for the intended colony, taking with them two converted natives, with whose names our readers are familiar, William Davis and William Tamba. They reached the Bassa country at the beginning of April of last year. The old king, John, who had received Mr. Cates so cordially on his visit to these parts, was dead. On the 12th of April, the new King and the Headmen held a palaver with their visitors; when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other articles.

The following extract of a letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27, 1821, states some of the circumstances under which the negotiation was brought to a successful termination.

"Last night, I was agreeably surprised at the return of Mr. Bacon, who had been down the coast to the Bassa country. William Davis also returned; and they were accompanied by the King's son of that country. William Tamba is gone again on a missionary visit to the Sherbro people.

"The Missionaries have succeeded in obtaining land; they have a sufficient quantity to begin a colony in the Bassa country. It appears that the king of that country is in earnest, or he would not have sent his son; which may be taken as a

token of his sincerity in respect to his promise of the land.

"Our people were in the evening school when William Davis and the Prince arrived. I took the Prince to the school-house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heard that their parents were alive; and the prospect of the Gospel being soon carried to them, caused such sensations as cannot well be described. David Noah heard that his father and brothers were all alive and well. William Davis said that he had seen some of the persons who had sold him; and who tried to hide themselves, being ashamed to look at him. He heard that his mother was alive; but she was too far in the interior to enable him to pay her a visit this time; he, however, sent her a present, and a message that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before. Is this not like the case of Joseph? Oh, how wonderful are the ways of the Lord!

"The missionaries have agreed to settle on the shores of the Bassa country, in the beginning of next dry season."

It had been the intention of the Church Missionary Society, to embrace the first opportunity of entering on the promising field of missionary exertion among the Bassa people, which the late Mr. Cates's visit had opened. The friends of the Society must rejoice that American Christians have gained a footing there; and that the previous researches of *their* Missionary have led, in any measure, to the attainment of this object. The new colony will serve as a point of support to the exertions of Native, as well as of American and English, Christians, to diffuse the light of the Gospel on these long injured shores.

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For a variety of interesting Religious Intelligence, we refer our readers to the Appendix for 1821.

## View of Public Affairs.

### FOREIGN.

**FRANCE.**—The new French ministry have begun to develope, in no very conciliating or prudent manner, their view respecting the internal administration of the country. The keeper of the seals (M. Peyronnet,) in introducing the project of a new law for the regulation of the press, in the place of the censorship, which is about to expire, began with stating the necessity of restraining the licentiousness of the political journals, and the difficulty of framing laws for that purpose: especially as an article in a paper, and still more a series of articles, might have a decidedly libellous or seditious tendency, though so cautiously drawn up as to afford no ground for legal conviction. He considered, therefore, that a "moral appreciation" is necessary to prevent the effects of inflammatory writings which evade the technical provisions of statutes. To remedy the evil, the new project proposes to take into consideration the general spirit and tendency of periodical publications, and to try offenders, not by a jury, but by the judges of the royal courts, who are stipendiaries of government. Under such a system, it is plain that no opposition paper, however moderate, can be safe; for, temperate as may be each individual article, it will be easy to denounce the journal, in the language of the project, as "injurious in its spirit and tendency to public peace, to respect for the religion of the state or the other religions legally recognised in France, to the authority of the king, or the stability of the constitutional institutions;" nor, we conclude, will it be difficult under such circumstances to procure its "suspension," if not its "suppression," by the royal courts. It is this last point that constitutes, in our view, the chief enormity of the measure; for, to a certain extent, the "spirit" of a writing is always taken into the account by a jury, as well as the precise words; nor should we greatly fear for the cause of liberty, either in France or England, if even a more considerable latitude were given in this respect to twelve impartial persons, in forming their opinion of alleged libels. But it is the supersession of a constitutional jury, and

the substitution of what in this country we should call a star-chamber, that renders the proposed law so fatal to honest discussion. Some modifications, which might abate the oppressive tendency of this measure, were expected from the committee to whom it was referred to report upon the provisions; but not only have all the obnoxious parts of the law been permitted to remain in full force, but farther severities appear to have been introduced. The reading of the report of the committee caused the most tumultuous agitation in the chamber of deputies; and we may look forward to very stormy debates upon every stage of the progress of this projet. Among various other provisions proposed to be adopted, and some of which strike us as highly exceptionable, is one which permits the restoration of the censorship in the interval of the sessions, whenever ministers may consider it expedient.

It is curious to remark the language employed by the committee in making its report. They deny the necessity of the existence of public journals to the preservation of liberty, so long as the right of petition is secured, the tribune is free and public, the administration of justice is pure, and every one may print his opinions in another form. They admit their possible usefulness, but represent the danger arising from them as much greater than their usefulness. In short, their principles would lead to the suppression of all public journals which treat of political subjects, and which are not dictated and controlled by the state. Should this projet be adopted in its present form, the boasted charter of France will be little more than a dead letter; and the will of the minister of the day, and not the principles of the constitution, will regulate the freedom of public discussion. What is to be expected from the present cabinet, may be augured from this initial project, to which their conduct in the mean time has exactly corresponded; for though they came into office with a pledge to abolish the censorship, they have not only brought forward a measure far more injurious and tyrannical (a measure also which puts it into their power to re-appoint a censorship whenever

it shall suit their views to do so;) but they have employed the unexpired moments of the existing law—a law which they themselves had most vehemently reprobated—with a rigour hitherto unknown; not only mutilating or rejecting articles in the journals at their pleasure, but, in the case of the proposed law on the press, prohibiting all discussion whatever, even of the most moderate description.

The only relieving circumstance which we can discover in their measure, is, that offences against Christianity, whether as established or tolerated, are considered weighty enough to be noticed; though even here we shall be agreeably surprised if in operation the effect of this clause is not found somewhat to resemble the celebrated Declaration of James the Second, which, under a specious plea of liberality, was covertly intended to serve only the purposes of intolerance and bigotry.

On the foreign policy of the new cabinet we can have no remarks to offer, as no decisive indications of its bearing have yet been given. The Viscount de Chateaubriand, well known by his writings, is appointed ambassador to the court of St. James's.

**SPAIN.**—The capital and provinces of Spain still remain in a state of great agitation, from the struggle of contending parties. The Cortes have declared that the cause of these disturbances is to be found in the conduct and measures of administration, which have alienated the affections and destroyed the confidence of the country. They particularly dwell upon the evils which have arisen from a licentious press, which they consider might have been checked by an efficient executive; and they recommend the formation of a new cabinet. The old ministers have accordingly been removed. Whoever may be appointed to succeed them, will have a sufficiently onerous and invidious task to perform in steering the vessel of the state through the dangers which menace it, and preventing the civil war which seems to impend over this agitated country.

**TURKEY.**—The last month has afforded no new light respecting the intentions of Russia with regard to Turkey; nor any decisive intelligence respecting the internal affairs of the latter power, excepting, that it would appear that Persia does not continue her hostile advance into the Turkish

territory, and that the Greeks have succeeded in getting possession of some more of the fortified places of the Morea and the adjacent provinces. The report of an unjustifiable outrage committed by the Greeks on the capture of one of these places, Tripolizza, where, it was said, that in the teeth of a capitulation they had indiscriminately massacred the Turks, men, women, and children, who had fallen into their power, produced a strong sensation to their disadvantage in this country. There is great reason to believe, however, that the report is either altogether untrue, or essentially misrepresented. But even if it were true, much as we should lament the occurrence, and strongly as we should reprobate the conduct of the Greeks, we should no more be induced by it to change our view of the intrinsic justice of their cause, and of the duty of aiding it, than we should be led to abandon the cause of the African race, because the captives in a slave ship had risen on their keepers, and thrown them into the sea, or because some signal instance of bad faith had attended an insurrection of slaves in the West Indies. Our general views on the subject of Greece remain unaltered. We refer for them to our former Numbers.

**UNITED STATES.**—The President's message, at the opening of Congress, speaks of the relations of the United States with Great Britain, as continuing on an amicable footing. With France there had been some interruption of direct commerce on account of the refusal of that country to accept the terms of maritime intercourse proposed by the United States, and agreed to by England. The message intimates without disguise the satisfaction of the President at the success of the Independent party in South America; and even goes so far as to avow it to be the intention of the government of the United States to recommend to the government of Spain to acknowledge the independence of its Trans-atlantic provinces. The treasury report presents a most economical view of the public expenses; the civil, military, diplomatic, naval, and miscellaneous expenditure being only about two million one hundred and fifty thousand pounds sterling. The message briefly alludes to the efforts which continue to be made by the American navy for the entire suppression of the Slave Trade.

## DOMESTIC.

Meetings have been held in various counties of England, to consider the causes and the remedy of the present agricultural distress. These meetings have been attended chiefly by land owners and farmers, who certainly have not thrown much light on the subject of their consideration, however loud and well founded may be their complaints of growing difficulty and depression. That, however, which is their main grievance at the present moment—namely, the lowness of the price of the necessaries of life—is so direct a consequence of the bounty of a gracious Providence in multiplying the fruits of the earth, that we dare not regard it, whatever may be the inconvenience caused by it to a part of the community, in any other light than that of a signal blessing for which we cannot be too grateful. The obvious remedy for the evils under which the farmers labour, is a reduction of rent fairly adapted to the new circumstances of the country. A farther relief might doubtless be obtained by a reformation of the poor laws, and by such a diminution of the public expenditure as would lead to a diminution of taxes; but it is vain to anticipate any early or sensible relief from this source, either to the farmer or the landlord. The latter, we apprehend, must submit to a considerable abridgment of the income he has of late been deriving from land, and which has been progressively increasing for the last twenty-five or thirty years: nor do we conceive that any

contrivance which the wit of man can suggest, will avail, under existing circumstances, to prevent the necessity of this result. As for the notion promulgated by some individuals, of reverting to the ruinous system of a paper currency, unsupported by a metallic basis, with the view of raising the price of the necessaries of life, it is too extravagant to require a single remark.

The state of Ireland, or rather of the only part of Ireland which has experienced any serious disturbance, the county of Limerick, is becoming more tranquil. We hope soon to enter at some length into the circumstances of this part of the empire, when we shall endeavour to point out the causes which retard its improvement, and retain it in its present uncivilized and semi-savage state. In the mean time, we beg to call the attention of the public to a pamphlet\* which has recently been published by that tried and indefatigable friend of Ireland, Mr. Robert Steven, as full of valuable information and important suggestions. He has contemplated the state of that country with the eye of a Christian philanthropist, and we trust that his representations will obtain the attention they deserve. The pamphlet reached us at too late a period of the month to admit of our doing more than giving this brief annunciation of its appearance and import.

\* "Remarks on the present State of Ireland," &c. printed for Smith and Elder, Fenchurch Street.

## ANSWERS TO CORRESPONDENTS.

A. ; S. H. ; D. R. N. ; R. A. ; J. S. ; P. T. ; BENEVOLUS ; LAICUS ; ΠΙΣΤΙΣ ; PACIFICUS ; R. N. O. ; CLERICUS ; J. M. W. ; F. S. ; and *A Memoir of Mrs. K.* ; are under consideration.

We cannot pledge ourselves respecting the proposed papers of *ANGLO-AMERICANUS*, on the condition of Episcopacy in the United States of America, till we see them. Some particulars in his letter seem also to require an authentic signature, with which he will perhaps be kind enough to favour us.

We are sorry a correspondent has had the trouble to transcribe Bishop Burnet's Letter to Charles II. as it has already appeared in our pages. See Vol. for 1808, page 753.

J. F. G. was probably not aware that the Memoir of Dr. Bateman, which he wishes to reprint, has been reprinted by Mr. Butterworth, Fleet Street; and by the Edinburgh Tract Society.

C. D. will find that the proceedings of the Church Tract Society have been regularly reported in our pages.

We are requested to state, that the half of a Bank Note, No. 6981, for 100*l.* has been received by the British and Foreign Bible Society.

We refer the Correspondents who have addressed us relative to the plan of our work on completing our Twentieth Volume, to the statements on that subject in the Prefatory Remarks, in the Appendix for 1821, published with the present Number.